CAVEAT
Against
Drunkenness,
Especially in
EVIL TIMES.
BEING
A Consideration of *Eph.* 5. 18.
By C. Phelps

The Crown of Pride, the Drunkards of Ephraim shall be trodden under feet: And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the Summer, which when he that looketh upon it seeth it, while it is yet in his hand he eats it up. In that day shall the Lord of hosts be for a Crown of Glory, and for a Diadem of beauty unto the residue of his people, Isa. 28. 3—5.

They that be drunken, are drunken in the night: But let us who are of the day, be sober, 1 Thes. 5. 7, 8.

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Robt. Baskerfeild

His Book

To my Brethren and Companions in the Faith of our Lord Jesus Christ, the Lord of Glory; Grace and Peace be multiplied.

Beloved,

THe Grace of God that bringeth Salvation to all men, hath appeared: Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; that we may adorn the Doctrine of God our Saviour in all things, *Tit.* 2 10—13. *How this Doctrine according to Godliness is blasphemed and evil-spoken of by many persons, we cannot be ignorant; As if it were a Doctrine of Looseness, and Licentiousness; a Doctrine of Libertinism, and Profaneness; as if it opened a Gap to all*

wickedneſs and impiety whatſoever: And though men herein be-ly it, yet certainly we ſhall give occaſion to them that are of no judgment concerning the Faith, thus to ſpeak reproachfully of it, if while we ſeek to be juſtified by Chriſt, we our ſelves are found ſinners, and walk not uprightly according to the truth of the Goſpel, Gal. 2. 14—18. *And,* Wo to the world becauſe of offences: But wo eſpecially to that man by whom the offence cometh: *Wherefore ſaith our Saviour*, If thy hand, or thy foot offend thee, *or, cauſe thee to offend,* cut them off, and caſt them from thee: it is better for thee to enter into life halt, or maimed, rather than having two hands, or two feet, to be caſt into everlaſting fire, *Matth.* 18. 7, 8. *You know in your hearts, and in your ſouls, that he that died for all, therefore died for them,* that they which live ſhould not henceforth live to themſelves *or the luſts of men,* but unto the will of God; even to him that died for them, and roſe again, 2 *Cor.* 5. 14, 15. *with* 1 Pet. 4. 1—3, *You know, that the good creatures men abuſe in their intemperance, are the Lord's; And that by Grace we are made partakers of them; and have a comfortable enjoyment of them through the Sufferings, Sacrifice, and Mediation of Chriſt: And that theſe things are not given us to conſume upon our Luſts, or prepare for Baal:* Shall ye then continue in ſin

ſin becauſe grace hath abounded, *or that it may abound?* God forbid. He that knows his Maſters will, and doth it not, ſhall be beaten with many ſtripes, *Luk.* 12. 47, 48. *You know there is an eternal judgment, in which we ſhall all appear before the judgment-ſeat of Chriſt,* That every one of us may receive according to the things done in his body—whether good or bad. For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil. *Oh therefore! knowing the terrour of the Lord, abſtain and flee from all intemperance whatſoever. While* Paul *in declaring the faith in Chriſt,* reaſoned of righteouſneſs, temperance, and judgment to come, Fœlix trembled, *perceiving it would go hardly with intemperate and incontinent ones hereafter,* Act. 24. 24, 25. *And can we hear and think thereof, and not tremble, ſo as to depart from iniquity? Surely then* Felix *hereafter ſhall riſe up in the judgment with us, and condemn us, when Drunkards ſhall be excluded and ſhut out of the Kingdom of Chriſt and of God: Nay, by your own perſonal ſinning, you not only expoſe your ſelves to the Wrath of God, both preſent and eternal: But you cauſe many to ſtumble at the Law and Doctrine of Chriſt, and teach, and ſtrengthen the wicked ones in their evil wayes; and are guilty of the Blood of the Souls of others: And what will you do in the*

and thereof? How ſhall we eſcape if we neglect ſo great Salvation! *If you were entertainers of ſuch ungodly Doctrines as are too generally received amongſt zealous ones now in our dayes; That the greateſt part of men were reprobated before they were born, and muſt neceſſarily periſh for ever hereafter; then your evil would not be ſo great concerning them: for you would but help to deſtroy them that God would not have ſaved. But for you to be inſtruments of evil and perdition to others, who profeſs to believe, that Chriſt died for all, and roſe again; and that God would have all men to be ſaved: How unſutably and contrary to your principles do you act, while you lay ſtumbling-blocks in their way, to cauſe them to fall and periſh, for whom you know Chriſt died? Oh! As your hearts are purified in obeying the truth through the Spirit, unto the unfeigned love of the Brethren, and of all men; ſee to it that ye love them with ſuch a love as you are taught and principled unto of God.*

Object. 1. If any one ſhould ſay, we have ſuch a trade, employment, or way of livelyhood to walk in, and follow, as that thereby we are neceſſitated ſometimes to keep company, and to drink more than otherwiſe we would do, or elſe we had as good wholly leave off all; and then we ſhall preſently fall into poverty.

To ſuch an one I would ſay,

1. *There is nothing ſaid, or however intended in any expreſſion made uſe of, to take men off from any lawful, or laudable employment, or way of living: or from having fellowſhip with the men of the world in and about the affairs of this life, in a lawful way:* For then, *as the Apoſtle ſaith,* ye muſt needs go out of the world, 1 *Cor.* 5. 9, 10.

2. *But though we muſt have company with evil perſons, while we are here in this world at ſome times, and may trade with evil workers: yet* by no means *ſhould we* have ſellowſhip with the unfruitful works of darkneſs, but rather reprove them, *Eph.* 5. 11. *And if we cannot trade, or converſe with them, unleſs we put forth our hand to iniquity, it's better to loſe their cuſtom, than to grieve the good Spirit of God, diſhonour the Goſpel, and get a ſnare and wound to our Souls: And be we confident, that in* firſt ſeeking the kingdom of God, and his righteouſneſs, all other things ſhall be added to us. *Oh, Were we ſo filled with the Spirit, as to live the life we live in the fleſh by the faith of the Son of God, who loved us, and gave himſelf for us; we ſhould be helped to believe, and confidently expect, that he who ſpared not his own Son, but delivered him up for us all, will alſo with him freely give us all things,* Luk. 12. 29—31—33. Rom. 8. 32.

3. *But if the employment be ſuch as you know not how to follow it, and avoid the ſnares*

that are in it, it is better to leave it, though it be never so profitable and advantageous, and though thereby you be reduced to the greatest poverty imaginable, than to abide in it, if you cannot therein abide with God, 1 Cor. 7. 24, By faith Moses when he was come to years, refused to be called the Son of Pharoah's daughter: Chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, *which are but* for a season, *Heb.* 11. 24, 25. *And if our hand or foot offend us (any work or way of ours) let us cut them off and cast them from us:* It is better for us to enter into life maimed or halt, than having two hands or feet, to be cast into Hell, into the fire which shall never be quenched, where their worm dieth not, and their fire is not quenched: *As our Saviour saith,* Mark 9. 43—46.

Obj. 2. Another may say: Truly Intemperance is a thing I delight not in: But when I meet with my friends or relations which are near to me, I sometimes, though seldom, exceed in Wine, or Strong drink: And I do a little the more comply with them, that I might be an instrument of good unto them, and by that means bring them to hear and receive the Gospel. And therefore I hope God will be merciful to me.

To such an one I may say many things.

1. *That it is good indeed for us to walk in*

love

love toward all men, and to be courteous to them, 1 Theſ. 3. 12. Luk. 6. 27—35. *And eſpecially he that hath friends or relations that are beloved in the fleſh, ſhould ſhew himſelf friendly to ſuch, and be kind toward them,* Prov. 18. 24. Philem. 16. *But,*

2. *This is not Love indeed, nor Friendſhip toward them, when we have fellowſhip with them in any unfruitful work of darkneſs, ſuch as Intemperance; but hatred to them:* For Love worketh no ill to his Neighbour, *or, Brother,* Rom. 13. 9, 10—13. *When we keep Company with them in any thing that is evil, we do, as Job ſaith,* Dig a pit for our friend, *Job* 6. 27. *This may be indeed called, the love of the fleſh, thus to teſtify kindneſs towards them, proceeding from that* Wiſdom which deſcendeth not from above, but which is earthly, ſenſual, and Deviliſh, *Jam.* 3. 15. *But it is not Love in the Spirit: It is not loving-kindneſs, but hating-kindneſs towards them. And therefore while thou pretendeſt to teſtify Love to thy friend, thou doſt but pretend it, for indeed in ſuch compliance thou hateſt him, and ſtrengtheneſt him in thoſe wayes which lead to the everlaſting deſtruction of his ſoul: And as the Apoſtle ſaith in another caſe, ſo may I in this,* If any man ſee thee which haſt knowledg *(ſome underſtanding of the Grace of God) ſit in Taverns, or Alehouſes, and drink to exceſs,* ſhall not the conſcience of him that

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is weak, be emboldned in his evil wayes? And through thy knowledg ſhall thy weak Brother periſh, for whom Chriſt died, 1 *Cor.* 8. 10, 11—13.

3. *Conſider*; *Though he be a Friend or Brother, to whom thou wouldeſt thus teſtify Love (which is in truth hatred), yet* there is a Friend that ſticketh cloſer than a Brother, *Prov.* 18. 24. *And one who hath infinitely exceeded all Friends in expreſſion of Love and affection to us; even our Lord Jeſus, who when we were become dead, died for us, and roſe again, and gave himſelf a ranſom for us; And while we were dead in ſins, cauſed his goodneſs to paſs before us; and is become our rightful Lord. Now then, if we ſhould teſtify love to a friend, ſhould we not firſt alwayes do it to this our lover, who hath ſo greatly loved us, and ſtill continues his goodneſs to us? Whether ought we to love him or others principally, judg ye? now our love to him is expreſſed and evidenced herein, that we keep his Commandments: Amongſt which this is one,* That we be not drunk with Wine wherein is exceſs, no not at any one time, *Joh.* 14. 21. *with* Rom. 13. 13, Luk. 21. 34. *And this our Friend ſaith to us*; If any man come unto me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, &c. he cannot be my diſciple, *Luk.* 14. 26. *Matth.* 10. 37. *Deut.* 33. 9. *Oh therefore! If thou*

wouldeſt

wouldeſt be loving to thy Friend, ſhew thy love to this Lover, in obſerving his Commands: ſo ſhalt thou be preſerved from every path of the deſtroyer, and rightly walk in, and teſtify love towards ſuch as are near to thee, or related to thee in the fleſh: And in loving pureneſs of heart—the King ſhall be thy friend, *Prov.* 22. 11.

4. *If by thy compliance with thy Brother, or Friend, thou couldeſt gain him to hear the Goſpel, yet thou ſhouldeſt not walk in this way to ſuch an end. For,*

[1] *Thou mayeſt ſee it's diſpleaſing to God, and forbidden by him, who hath ſo loved the World, as to give his only begotten Son to be the Saviour of it, that thou ſhouldeſt do any evil that good may come,* Rom. 3. 8. *He who is the Lord, hates robbery for Burnt-offerings, and will direct the way and work of his people in truth,* Iſa. 61. 8. Deut. 23. 18.

[2.] *If by this means thou ſhouldeſt gain in thy Brother to hear and receive the Goſpel after a ſort: yet it cannot be expected that thou ſhouldeſt, as the direct conſequent of ſuch actings, be any inſtrument of good to him; But at beſt be a means of his hearing and receiving in vain, as thou thy ſelf alſo doſt: And like thy ſelf, he may become a ſinner in* Zion, *and an Hypocrite amongſt Gods people; and that in concluſion will aggravate his condemnation.* Do men gather Grapes of throns,

or

or figs of thiſſles? Even ſo a corrupt tree brings forth evil fruit, *Matth.* 7. 16, 17. That which is born of the fleſh is fleſh, *Joh.* 3. 6.

[3.] *If by occaſion of thee and of thy compliance with him, thy Friend or Brother come to hear the Goſpel*; *And* the Lord, who is not willing that any man ſhould periſh, but that all ſhould come to repentance, *open his heart, and he heartily receive the grace of God, and his Iniquities be pardoned, and he be graciouſly received*; *Do not thou upon this account ſacrifice to thine own net, nor burn Incenſe to thine own Dragge*; *for it ſhall never be for thine honour. He will ſay to thee as he did to the Houſe of* Iſrael, Not for thy ſake do I thus, be it known unto thee; Be aſhamed and confounded for thine evil wayes, *Ezek.* 36. 32. *He will indeed be with his own Ordinances and people*; *and where-ever he records his name, he will come and bleſs them*, Exod. 20. 24. *But ſhall the workers of Iniquity have fellowſhip with him? no ſurely*, Pſal. 49. 20. *and* Pſal. 5. 4, 5.

5. *The way to teſtify love to thy Friend, or brother is, to withdraw from him in any thing that is evil, and ſhew thy diſlike thereof, both in word and action*; *and if thou ſo doſt not, thou art an hater and murderer of thy Brother, however thou pretendeſt thy ſelf to be a Friend, and to ſhew friendſhip to him.* Thou ſhalt not

hate

hate thy Brother in thine heart; Thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer ſin upon him: *Or, that thou bear not ſin for him*, Levit. 19. 17. *with* 1 Joh. 3. 15. *And therefore as the Lord ſaid in former times concerning open Idolatry, ſo we may in part of this Idolatry*, If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy boſom, or thy Friend which is as thine own Soul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (*let us make our belly our god, and ſerve it*)—thou ſhalt not conſent unto him, nor hearken unto him, *Deut.* 13. 6—8. *with* Philip. 3. 19. *and* Rom. 16. 18. *Ob!* Withdraw your ſelves from every Brother that walks diſorderly, and not after the Apoſtles tradition, that they may be aſhamed, 2 *Theſ.* 3. 6, 14. *And rebuke ſuch an one: And though at preſent he takes it grievouſly*, yet he that rebuketh a man afterward, ſhall find more favour, than he that flatters with the tongue, *Prov.* 28. 23. *with* Job. 17. 5.

Obj. 3. Another may ſay, I may be born with a little for my Intemperance: for I entertain ſuch as declare the Goſpel, and lay out my ſelf, and ſpend my eſtate in receiving the Brethren, and adventure all for the Goſpel ſake.

Anſw. 1. If thou doſt well, ſhalt thou not be accepted, *and rewarded?* Who is there even among

among you, that ſhut the doors for nought? neither do ye kindle a fire on Gods altar for nought, ſaith the Lord of hoſts, *Mal.* 1. 10. God is not unrighteous to forget your work and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the Saints, and do miniſter: And we deſire that every one of you do ſhew the ſame diligence—unto the end, *Heb.* 6. 10, 11.

Anſw. 2. *But this ſhould be no plea in your hearts or mouths, for your Intemperance, and Prodigality: But rather ye ſhould be clean who (in this ſenſe) bear the veſſels of the Lord,* Iſa. 52. 11, *or elſe by means of you the name of God will be blaſphemed amongſt the Gentiles: And ſtill your ſin is the greater, if you walk diſorderly, becauſe by receiving the Brethren, you have greater and more frequent advantage by their company, conference, and converſation, to abſtain and flee from all that is evil. Oh! therefore defile not the houſe of God, for,* If any man defile the temple of God, him will God deſtroy, 1 *Cor.* 3. 16, 17.

Anſw. 3. *It is to be feared, that you who are ſo forward to proclaim your own goodneſs, in laying out your ſelves for the Goſpel, are more large in laying out, and conſuming upon your luſts, what God is betruſting you with for the honouring of him, his name and Goſpel: If you would but at the years end faithfully caſt up what you have laid out for the gratifying*

your

your own, or others lusts, on the one hand; and what you have expended towards the service of Christ, and entertaining his messengers, on the other; and lay both in the balance, the former may so greatly over-weigh the latter, as that this is nothing in comparison of that. And it may possibly too truly be said to you in this case, as he said in another: Is not the gleaning of the grapes of your prodigality and intemperance, more and better than the Vintage of your liberality towards Christ, and his Gospel, and people? Judg. 8. 2.

[4.] *The more kind you have been toward his people, the more kind should they be to you; And in love to your Souls beg and beseech you, that you would take heed, lest at any time your heart be overcharged with Surfeiting and Drunkenness, or the cares of this life. Oh! refrain your feet from every crooked path, and from bibbing and bibbers particularly, that you lose not all your reward in conclusion.*

And the Lord in mercy guide us all by his counsel, and help us to be guided thereby, that hereafter he may receive us to Glory.

So he desireth to pray, who is

Your most unworthy

Friend and Brother,

Charles Phelps.

Errata.

PAge 17, *line* 15, *for* them, *read* men. *p.* 21, *l.* 13, *r.* Drunkards. *p.* 22, *l.* 14, *r.* excluded. *p.* 23, *l.* 16, *dele*; *and put it in l.* 17 *after* daily; *p.* 25, *l.* 4, *for* is, *r.* in. *p.* 36, *l.* 7, *r.* Mal. 2. *p.* 48. *l.* 30, *for* Isa. 45. *r.* Isa. 59. *p.* 51, *l.* 14, *r.* you may. *p.* 52, *l.* 2, *r.* sottish children. *l.* 16. *r.* joyning. *p.* 58, *l.* 27, *r.* belong. *p.* 61, *l.* 20, *del.* first Comma. *l.* 23. *r.* Nahum. *p.* 63, *l.* 24, *r.* dehort. *p.* 65. *l.* 14, *for* sensually, *r.* sententially. *p.* 70, *l.* 4, *r* Rom. 8. 3. *p.* 79, *l.* 6, *r.* testified, *l.* 11, *del.* first and. *p.* 93, *l.* 32, *r.* fulfilled his. *p.* 94, *l.* 3, *r.* tasted. *p.* 96, *l.* 29, *for* at, *r.* as. *p.* 106, *l.* 11, *for* own, *r.* one. *As also in p.* 121, *l.* 11. *p.* 140, *l.* 23, *r.* Sun. *l.* 24, *for* Matth. *r.* Mal. *p.* 112, *l.* 18, *r.* might. *p.* 144, *l.* 5, *r.* deprivations. *p.* 148, *l.* 7, *r.* right. *l.* 19, *r.* Drink. *p.* 155, *l.* 20, *dele* it. *p.* 156, *for the first* there, *r.* they. *p.* 158, *l.* 26, *r.* as are.

There are some other literal escapes and mispointings, which the Reader is desired to correct as he finds them.

A CAVEAT Againſt DRUNKENNESS.

Epheſ. V. 18.

And be not drunk with Wine, wherein is exceſs, but be filled with the ſpirit.

THeſe words are a further Admonition and Inſtruction, which the Apoſtle gives to theſe Believers to whom he writes: unto whom (after his ſalutation of them, *chap.* 1. *v.* 1, 2,) he had been magnifying the Apoſtles Office, in *chap.* 1. *v.* 3—12, and bleſſing God for his great mercy to them, in cauſing the Goſpel to be preached to them, and helping them to receive it, ſo as it wrought effectually in them, *chap.* 1. *v.* 13—15, *Who ſometimes were dead in ſins*

and trespasses, in a sad and miserable condition, *chap.* 2. *v.* 1, 2—5, 11, 12: and yet then Christ made peace for them, and preached it to them, and they were saved by Grace out of that sad condition, and made fellow-Citizens with the Saints; the Apostles Gospel being received by them, not as the word of Men, but as it is in truth the Word of God; *chap.* 2. *v.* 13—22: minding them, how that now the Mystery is opened and revealed, as it was not in former times: In which is contained, That the Gentiles should have the unsearchable riches of Christ preached among them, and be fellow-heirs in believing this Gospel, which these Believers also were, *chap.* 3. *v.* 1—13. And praying for them, *chap.* 1. *v.* 16—23, and 3. 14—21. From these premises he beseecheth them to walk worthy of the Calling wherewith they were called, *chap.* 4. *v.* 1, both in putting off the old man, which is corrupt according to the deceitful Lusts: not fashioning themselves according to the former lusts in their Ignorance: not walking as other Gentiles in the vanity of their mind, *chap.* 4: like to that 1 *Pet.* 1. 1—13, 14, &c. 1 *Thes.* 4. 1—6. But putting on the New-man, as *Col.* 3. 1—16, being followers of God and Christ, *chap.* 4. *v.* 31, 32, and 5. 1, 2. Avoiding and Abstaining from those fleshly lusts that war against the Soul: And having their Conversation honest amongst the Gentiles which know not God. *ch.* 5. *v.* 3—11, &c. In

In which we may take notice of the order of the Apoſtle in writing to the believers, namely, how he minds them of the Goſpel firſt of all, as it is now preached according to the Revelation of the Myſtery: And ſo gives to them Commandments by the Lord Jeſus Chriſt, 1 *Theſ.* 1. and 3, and 3, and 4. 1, 2. And amongſt others, he gives unto them this Commandment we have read, and propounded to ſpeak unto, and as that which was needful to be received, and obeyed, to the end they might avoid other evils; for ſurely this is the root of many other evils which here he admoniſheth of: and that exhortation here given is needful to our ſo walking more generally as to pleaſe God.

In which words we have to conſider,

1. A Dehortation, or Admonition of the Apoſtle unto theſe Believers, [*Be not drunk with Wine.*]

2. An Argument or Motive to ingage them to receive it, [*Wherein is exceſs.*]

3. An Exhortation, or Inſtruction [*But be ye filled with the Spirit.*]

1. A Dehortation or Admonition of the Apoſtle to theſe Believers, [*Be not drunk with Wine.*] He ſaith not, uſe no Wine; for that we may do lawfully, *Every creature of God being good, and nothing to be refuſed, if it be received with thankſgiving*, &c. 1 *Tim.* 4. 1—5, and 5. 23: but abuſe it not: *Be not Drunk with Wine*—

In ſpeaking to which words, we ſhall firſt ſpeak thereto briefly by way of Explication: and then note ſome Inſtructions.

1. By way of Explication, let us inquire and conſider,

1. Of what [*Wine*] he here ſpeaketh, and what is intended hereby.

2. What it is [*to be Drunk*] herewith, and when a man may be ſaid ſo to be.

1. Of what [*Wine*] he here ſpeaketh, and what is intended hereby.

To this we may ſay, the *Wine* here ſpoken of in general, is ſuch as is oppoſed to the *Spirit* in the latter part of the verſe: and ſo it is not here to be underſtood as it may, and muſt be, in ſome places, to wit, for Spiritual and Heavenly-drink. So *Wine* is uſed at ſome times, *Cant.* 2. 4 *Iſa.* 25. 6, and 55. 1, 2, *&c.* And this ſtill further appears, in what is added to this admonition, *viz.* he ſpeaks of ſuch *Wine* as in which is exceſs, which there cannot be in our receiving, and drinking in Chriſt, and the Spiritual things of and in him: But now here by *Wine* is meant that which is Earthly: And indeed it being oppoſed to the Spirit, and ſaid to be ſuch as in which is exceſs, it may be taken more generally for all things on the Earth in which we are ſeeking delight, chearing, and comfort. But yet we ſhall look upon it in a more ſtrict conſideration, and ſo ſpeak of it, to wit, either as it ſignifies,

1. Moſt

1. Moſt ſtrictly, *The fruit of Earthly Vines*, Gen. 9. 20, 21. Mat. 26. 29. *The blood of the Grape*, Gen. 49. 11.

2. Or alſo as more largely it ſignifies *Strong Drink*, of whatſoever, or howſoever it be made. As it ſeems there was *Wine* made of other Fruit beſide Grapes in former times (though alſo there are ſeveral ſorts of Grapes, and ſeveral ſorts of *Wine* made thereof, *Nehem.* 5. 18,) as of Pomgranates, *Cant.* 8. 2, and ſo there might be of Apples and Pears, *&c.* As ſtrong liquors are made with us of theſe Fruits, as Sider, Perry, *&c.* and the Drink made hereof might be called *Wine*, or however included in this word, when it is mentioned alone; unleſs the context neceſſarily confine it to *Wine* moſt properly ſo taken. So when the Preacher ſought in his heart to give himſelf to Wine, *&c.* to that end he planted him Vineyards, and made him *Gardens and Orchards, and planted Trees in them of all kind of fruit*, whereof alſo *Wine* might be made, *Eccleſ.* 2. 3—5. And indeed, all Strong Drink is included many times in this expreſſion, when mentioned alone: So whereas the *Nazarites* in the Law were forbidden to drink *Wine, or Strong Drink, or the Vinegar of Wine or of Strong Drink*, &c. *Num.* 6. 3, 4; all theſe are, or may be, included in this one word *Wine*, in *Amos* 2. 12. Thus again, when *Eli* miſtakingly ſaid to *Hannah*, *Put away thy Wine from thee*: She in her Anſwer ſuppoſes

that under the word *Wine*, *Strong Drink* generally might alſo be meant and comprehended; for, *She anſwered, and ſaid, No, my Lord—I have drunk neither Wine nor Strong drink*, 1 Sam. 1. 14, 15. So when it is ſaid of *John the Baptiſt*, he came neither eating Bread, nor drinking *Wine*; without doubt, under the word *Wine*, is comprehended alſo all *Strong Drink*: For it was Prophetically ſaid of him, *He ſhall drink neither Wine, nor ſtrong Drink*, compare *Luke* 7. 33, with *chap.* 1. 15. And ſo, it ſeems, *Wine* and *Strong Drink* are indifferently uſed one for the other: See *Prov.* 20. 1, and 31. 4, 5, 6, *Iſa.* 5. 11, 22, and 56. 12, *&c.* And ſo we ſhall here look upon it in this place, and accordingly ſpeak to it, as including all *Strong Drink* whatſoever.

3. Under this word *Wine*, may alſo be included and comprehended Meat of deſire, or ſuch food as wherewith men may be, and are intemperate, and exceſſive: And ſo as Bread many times doth include all Food, *Mat.* 6. 11, *Joh.* 6. 35. And ſo, men may eat for Drunkenneſs, *Eccleſ.* 10. 17; ſo alſo *Wine* may comprehend all pleaſant meat and drink, in the uſe whereof men are intemperate: Becauſe *Wine* is ſaid to make glad the heart, and is uſually the principal thing in intemperate ones deſire: So when the Lord ſpeaks of his peoples abuſe of his Corn, and Wine, and Oyl, in *Hoſ.* 2. 5, 8, 9, he thus deſcribeth

ſcribeth this Branch of their iniquity in *chap.* 3. *v.* 1, *They love Flagons of Wine*: Comprehending all their former abuſe of Gods mercies under their inordinate affection to *Wine*, or *Strong Drink*. Thus alſo when the Apoſtle *Paul*, writing unto, and directing *Titus* in the ordination of Elders and Biſhops, ſaith, *If any be blameleſs—not accuſed of riot*; he adds, as the reaſon, *For a Biſhop muſt be blameleſs—not given to Wine*, &c. *Tit.* 1.6,7: where ſurely he gives us to underſtand, that the being given to *Wine* in verſe 7, is as large as being guilty of Riot, as that ſignifies intemperance, in *v.* 6: whereas Riot ſignifies intemperance in Meat as well as in Drink, as appears 1 *Pet.* 4. 3,4. And ſo being Drunken ſignifies being intemperate, both in eating and Drinking; and therefore it is oppoſed to Hungry, 1 *Cor.* 11. 21. And this more large ſenſe we may alſo ſpeak to in what follows: Though I principally intend to ſpeak of *Wine*, in the two firſt conſiderations mentioned, or in the ſecond, in and under which the firſt is compriſed. And ſo much to the firſt Enquiry.

2. *What it is* [*to be Drunk*] *with Wine, and when a man may be ſaid ſo to be.*

To this we ſay, That to be Drunk with *Wine*, of which we are here admoniſhed, and from which dehorted, doth ſignify:

1. More then Drinking *Wine* ſparingly: Though a man cannot be Drunk without

drinking; yet he may drink and not be Drunk: we are not forbidden to uſe *Wine*, as is before ſaid; but may drink a little lawfully, if we have wherewith to buy it, or it be given to us; and that for our delight alſo, *Deut.* 14. 25, 26, *Pſal.* 104. 15, *Luke* 7. 34. And in ſome caſes, and for ſome perſons it may be needful, as in caſe of Infirmities, and for the Stomacks ſake, as the Apoſtle ſaith to *Timothy*: *Drink no longer Water, but uſe a little Wine for thy Stomacks ſake, and for thy oft infirmities*, 1 Tim. 5. 23. So again, *Give Strong Drink to him that is ready to periſh, and Wine to thoſe that be bitter of Soul, or heavy of heart*, Prov. 31. 6, 7, 2 Sam. 16. 2. But that of which we are admoniſhed of is, of the abuſe of it.

2. Nor are men by this dehortation, forbidden a more liberal uſe of *Wine* at ſome times, and upon ſome ſpecial and extraordinary occaſions, when they may have it lawfully, without abuſing themſelves, or others, or the good Creatures of God: Thus it is recorded of *Joſeph* and his Brethren, that they drank, and they drank largely together, *Gen.* 43. 34. And at a Marriage where Chriſt was, and his Diſciples, when they had well drank, he by a Miracle turned Water into *Wine*, of which beſt *Wine* they alſo drank, *Joh.* 2. 1—10: But both were extraordinary occaſions; the former in expreſſion of *Joſephs* joy for the company of his Brethren, and

eſpeci-

eſpecially of his Brother *Benjamin*, and to teſtify love to them, and to ſhew them his honour and greatneſs God had advanced him to: The latter, that Chriſt, the truth of *Joſeph*, might ſhew forth his Glory by this Miracle, and his Diſciples be confirmed in their Faith in him: and others alſo might be drawn in to believe on him, ſeeing this great and miraculous work of his, *Joh.* 2. 11, 23---25, and ſo not to be ordinarily practiſed by men.

3. But the Drunkenneſs here admoniſhed of, and dehorted from, is, when perſons are filled with *Wine* (as appears by the expreſſion in the latter part of the verſe) and drink to exceſs, *Iſa.* 56. 12. And ſo they may be ſaid to be Drunk who are overcome with *Wine*, as the Prophet ſaith, *I am like a drunken man, and like a man whom Wine hath overcome, becauſe of the Lord, and becauſe of the words of his holineſs*, Jer. 23.9. So the Prophet ſpeaking of the Drunkards of *Ephraim*, ſaith, *They are ſuch as are overcome with Wine*, Iſa. 28.1. And, *Of whom, or of what a man is overcome, of the ſame is he brought into bondage*, 2 Pet. 2. 19, Or, when men are deceived therewith, *Prov.* 20. 1, or, turned aſide out of the right way therby; as it is ſaid of the Drunkards of *Ehpraim*, *They have erred through Wine, and through Strong Drink are out of the way: the Prieſt and the Prophet have erred through Strong Drink—they are out of the way through Strong*

Strong Drink, &c. *Iſa.* 28. 7. And ſo particularly we may ſay, there are degrees in this Drunkenneſs, and of all we are admoniſhed. As,

1. Some perſons are ſaid to be very drunken, as it ſaid of *Nabal*, 1 *Sam.* 25. 36, and ſo drunken as that they fall, not being able to go through much Drink: and together herewith uſually, or often-times, they ſpue and vomit, *Jer.* 25. 27: thus it is ſaid of the Drunkards of *Ephraim*, *All Tables are full of vomit and filthineſs, ſo that there is no place clean*, *Iſa.* 28. 7, 8, and 19. 14, *Jer.* 48. 26. Or make themſelves naked, *and diſcover their nakedneſs, even that of their Fore-skin alſo, to their ſhame*, *Gen.* 9. 21—23, *Lam.* 4. 21, *Habbak.* 2. 15, 16, and ſo are wholly bereft of their underſtanding, *Gen.* 9. 24, and 19. 31—35. When men are ſo overcome, they are as, or worſe than, bruit beaſts: And all will acknowledg ſuch are guilty of this bruitiſh and heatheniſh Iniquity.

2. Or men may be ſaid to be Drunk, when they are not ſo far overcome with *Wine* or *Strong Drink*, as the former; and yet are diſtempered therewith, and behave themſelves after an unuſual manner by reaſon thereof: As when perſons though they can go, and have not drunk ſo much, or *Drink* hath not prevailed ſo far upon them, as to fall, and wallow in their filth, as the Dog in his vomit, or Swine in the mire; yet they

cannot

cannot go ſteddily, but reel to and fro, and ſtaggar through *Strong Drink*, which are evidences of Drunkenneſs alſo, as the Scripture declareth to us: ſo it is ſaid, *They reel to and fro, and ſtagger like a drunken man, Pſal.* 107. 27, *Iſa.* 24. 20, *Job* 12. 25. *As a drunken man ſtaggerth, Iſa.* 19. 14, and 29. 9. Or, when men ſhout or make an unuſual noiſe by reaſon of *Wine, Pſal.* 78. 65, *Zechar.* 9. 15, or by reaſon of *Strong Drink* are ready to quarrel with, and offer wrong to others that are about them, 1 *Tim.* 3. 3; or otherwiſe by the ſtrength of *Wine* or *Strong Drink* do behave themſelves ſtrangely, or after an unaccuſtomed manner: as by exceſſive Mirth, Laughter, Talking, being heavy to Sleep, *&c.* 1 *Sam.* 1. 13, 14, *Iſa.* 56. 10—12.

3. Yea, they are guilty of this iniquity alſo, who drink till *Wine* inflame them, though outwardly they may behave themſelves well enough, and may not be diſcerned by others to be overcome with *Wine*: and who conſume upon their Luſts, and devour what is given to them to another end, even to live in the uſe and enjoyment thereof, to the will of God: (for ſome men may devour and bear much more *Strong Drink* than others, and not be taken notice of): So men are ſaid to do that for Drunkenneſs, which is not done for ſtrength, *Eccleſ.* 10. 17. And a Wo is pronounced upon them that riſe up early in the morning that they may follow *Strong Drink*,

Drink, that continue until night, till *Wine* inflame, or purſue them: *And, Wo to them that are mighty to drink Wine, and men of ſtrength to mingle ſtrong drink*, Iſa. 5. 11, 12, 22: and ſo men may be guilty of this iniquity whoſe hearts are over-charged with Surfeiting and Drunkenneſs, though their outward-man appear to be well enough, *Luke* 21. 34; and generally they are guilty of this evil, who pamper the fleſh, and make proviſion for the luſts thereof, *Rom.* 13. 13, 14.

And the Drunkenneſs here admoniſhed of, is not only of the higheſt degree thereof; But of all intemperance and inſobriety whatſoever: And not only are we dehorted from the habit of Drunkenneſs, or accuſtoming our ſelves to exceſs; but from any, and every one particular act. It is true indeed, the evil is ſtill the greater when men ſin in an high, or the higheſt degree; and accuſtom themſelves to ſuch a bruitiſh Iniquity: But yet it is a provoking evil to God, and that of which we are admoniſhed, to be at any one time polluted herewith, and deceived hereby. Therefore our Saviour ſaith to his Diſciples; *Take heed to your ſelves leſt* [*at any time*] *your hearts be overcharged with ſurfeting and drunkenneſs*, &c. *Luke* 21. 34, and the rather we ſhould take heed hereof, not only becauſe it is a provoking Iniquity in it ſelf; but becauſe *Wine* is a mocker and deceiver of men: many times men think

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to drink but a little, and *Wine* deceives them till they are overcome therewith, and deceived thereby; or perſons think, if for once they ſhould be overtaken, yet they will not make a trade of it: Truly if they do not, yet that once is a provoking evil. And yet uſually men are deceived; for when they are once overcome, they are more eaſily inticed, and deceived again and again, and ſo brought into bondage, 2 *Pet.* 2. 19. It is ſuch a Cord, as that when a man is taken therewith, it is an hard thing to diſentangle himſelf again, *Prov.* 5. 22: and therefore whoſoever is deceived thereby, though but very ſeldom, or once, is not wiſe, *Prov.* 20. 1. Good therefore it is for us, to abſtain from every kind and degree of this evil, as well as of others, 1 *Theſ.* 5. 22. And thus we have ſpoken to this ſecond Inquiry, and ſhewn in ſome meaſure what it is [*to be Drunk*] with *Wine*, and when men may be ſaid ſo to be.

2. We come in the next place to note ſome Inſtructions which are contained in this admonition and dehortation of the Apoſtles: as to ſay,

1. From the perſons to whom it is given, ſo we may note; That ſuch perſons as have heard and believed the word of truth, the Goſpel of our ſalvation, and after they have believed, have been ſealed with the Holy Spirit of promiſe, unto the day of Redemption; need to be admoniſhed and warned

ed of being *Drunk with Wine*: Such manner of perſons theſe were to whom the Apoſtle here writeth, as appears, *Eph.* 1. 13, 14, and 2. 5-10, and 4. 30, and 5. 8, *&c.* And yet to theſe he gives this admonition, and ſaith, *Be not drunk with Wine.* So our Saviour gives alike admonition to his Diſciples; *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs,* Luke 21. 34. Thus alſo the Apoſtle to the *Romans*, who were *the called of Jeſus Chriſt, beloved of God, &c.* yet to them he ſaith, including himſelf alſo, *Let us walk honeſtly—not in rioting and drunkenneſs,* Rom. 1. 6—8, and *chap.* 13. *v.* 13, 14. And to the *Theſſalonians*, on whoſe behalf he gave thanks to God alwayes, *Remembring without ceaſing their work of Faith, and labour of love, and patience of hope—knowing their election of God:* Yet to them he ſaith, *Let us not ſleep as do others, but let us watch and be ſober: For they that ſleep, ſleep in the night; and they that are drunken, are drunken in the night: But let us—be ſober,* 1 *Theſ.* 1. 2—4, with *ch.* 5. *v.* 6—8. Yea the Apoſtle *Paul* himſelf did keep under his body, and brought it into ſubjection, leſt that by any means when he had preached to others, he himſelf ſhould become a caſt-away, or reprobate, 1 *Cor.* 9. 27. And it may further appear, that hearty and unfeigned Believers, and all of them, need to be admoniſhed of, and dehorted from this iniquity of Drunkenneſs, if we conſider, 1. They

1. They are not wholly ſpiritual, but partly carnal, yea ſome more carnal than ſpiritual, 1 *Cor.* 3. 1—4: They have ſtill ſin in them, and the luſts thereof annoying them, both hindring them from what is good, and enticing them to what is evil: To which ſin and its luſts they are naturally apt to ſow, and to ſide with them: Therefore they need to have and ſuffer the word of exhortation, and thoſe warnings given by the Holy Ghoſt. Thus the Apoſtle complaineth, *I am carnal, ſold under ſin: And when I would do good, evil is preſent with me*, Rom. 7. 14—24. And the Prophet complains with grief and ſorrow; *I am ready to halt, and my ſorrow is continually before me; For I will declare mine iniquity, and be ſorry for my ſin*, Pſal. 38. 17, 18, *And mine iniquities prevail againſt me*, Pſal. 65. 3. Hence ſuch Exhortations and Commandments are given to us by the Lord Jeſus, *Mortify your members that are upon the earth*, Col. 3. 5. as ſignifying, the affections and luſts of the fleſh are our Members, the members of the Old-man. *And the fleſh luſteth againſt the ſpirit*, Gal. 5. 17. *Abſtain from fleſhly luſts that war againſt the Soul*, 1 Pet. 2. 11, and 4. 3—7, *Do ye think*, ſaith the Apoſtle *James, that the Scripture ſaith in vain, the ſpirit that dwelleth in us luſteth to envy, even to all that is evil and forbidden of God?* And it ſaith not this in vain; but it therefore thus ſpeaketh, that we might take heed to our ſpirit, that

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we truſt not therein, or thereto: and that we follow not after it, nor obey it in the luſts thereof, *Jam.* 4. 1, 3—5, with *Mal.* 2. 15, 16, *Ezek.* 13. 3. If there were no ſin in them, but they were perfect as to attainment, and wholly ſinleſs (as ſome ungodly ſpirits boaſt of themſelves, who yet are not waſhed from their filthineſs) there would be no ſuch need for their being ſo admoniſhed and warned of this iniquity: But alas! it is not ſo with them: *For if we ſay that we have no ſin, we deceive our ſelves, and* (inſtead of having no ſin in us) *the truth is not in us*, ſaith the Apoſtle, 1 *Joh.* 1. 8: and this amongſt other things, he did write to the Believers, not to ſtrengthen them in any evil wayes, or to plead for ſin, but that they might not ſin, but might lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingraffed word, which is able to ſave their Souls, 1 *Joh.* 2. 1, with *chap.* 1. 8—10, *Jam.* 1. 14—20, that they might not truſt in their own heart: *He that truſteth therein is a fool*, Prov. 28. 26. *For every imagination of the thoughts of his heart is only evil, and that continually*, Gen. 6. 5. *From within, out of the heart of men, proceed evil thoughts* (of all things) *adulteries, fornication, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs: All theſe evil things come from within, and defile the man*, ſaith our Saviour to his Diſciples, *Mark*

Mark 7. 17—20, 21—23. Therefore, becauſe of their great carnality, and natural inclination and propenſity to all evil, they need to be admoniſhed of, and dehorted from all evil, and particularly from Drunkenneſs.

2. They have alſo enemies without them; who are tempting them to what is evil, and particularly to this iniquity here warned of; even to this of intemperance.

Namely, Satan, the god of this world, who is eminently and emphatically called, *The Tempter*, *Matth.* 4. 1—3, 1 *Theſ.* 3. 5. And he is endeavouring by all means to tempt and entice them to all that is evil, eſpecially the Believers, that he might turn them aſide to crooked paths, 1 *Theſ.* 3. 1—5. 1 *Joh.* 3. 8. He is their great enemy, and only adverſary, who are ſeeking after, and ſerving the Lord: and is therefore uſing all wayes and methods to entice them to evil, and tempt them to do his Luſts, *Joh.* 8. 44. And as at firſt he deceived and deſtroyed our firſt Parents, by cauſing them to eat the forbidden Fruit, *Gen.* 3, ſo ſtill he endeavours to corrupt and deſtroy men, by cauſing them to tranſgreſs in Eating and Drinking contrary to Gods Command, *Matth.* 4. 4, 5. He tempts men to Inſobriety and Intemperance. Hence the Apoſtle *Peter* ſaith, *Be Sober, be vigilant: Becauſe the Devil your adverſary as a roaring Lion walketh about ſeeking whom he may devour:*

Whom reſiſt ſtedfaſt in the faith. 1 Pet. 5. 8, 9.

And the men of the World who lye in wickedneſs, and under the power of the Wicked-one, 1 *Joh.* 5. 19, they are promoting and carrying an-end Satans deſign in the World, and endeavouring to turn the Believers out of the right way: Hence the Wiſdom of God counſelleth, *My Son, if Sinners entice thee, conſent thou not—Walk not thou in the way with them, refrain thy foot from their path*, Prov. 1. 10—15. They will, both by their evil counſel in words, and by their practice alſo, entice the Believers to have fellowſhip with them in their unfruitful works of darkneſs, *Eph.* 5. 11: and think it ſtrange if they will not run with them to the ſame exceſs of Riot, ſpeaking evil of them: And therefore alſo they need to be admoniſhed of Intemperance, and exhorted to *be ſober, and watch unto Prayer*, 1 Pet. 4. 3, 4—7, Yea, and ſome, and too many there are of the Leaders of the people, who endeavour to cauſe others to err, even to err through *Wine*, ſuch there are, who walking in the Spirit (the evil one) and Falſhood, do lye, Propheſying unto them of *Wine* and *Strong Drink*, *Micah* 2. 11, *Come ye, ſay they, I will fetch Wine* (they can debaſe themſelves to Hell in the ſervice of their Luſts) *and we will fill our ſelves with Strong Drink, and to morrow ſhall be as this day, and much more abundant*, Iſa. 56. 10—12.

Therefore

Therefore they need alſo to be admoniſhed to take heed and beware of this Iniquity of Drunkenneſs; becauſe they have not only ſuch a ſecret and homebred enemy within them; but ſo many powerful, vigilant enemies without them alſo, who will deceive, if poſſible, even the very Elect.

3. They need alſo to be admoniſhed hereof; Becauſe it is a very brutiſh and heinous Iniquity, a very ſinful and provoking Iniquity in the ſight of God; yea, and of men alſo generally, until they are given up to hardneſs, and become paſt feeling. It is a great and heinous Iniquity againſt God, ſuch as in which men more openly and manifeſtly do rebel againſt the light, than in many other evils of which they are admoniſhed: And therefore in the ſervice hereof, they render themſelves openly to be Children of *Belial*, Children of the Devil, Lawleſs perſons, ſuch as will do whatſoever is right in their own eyes, in deſpight of, and in direct and open oppoſition unto the Light in the Teſtimony, and to that wiſdom and underſtanding God indues men with, whereby he teacheth them more than the Beaſts of the Earth, and makes them wiſer than the Fowls of Heaven, *Job.* 35. 10, 11. Hence when *Hannah* was wrongfully ſuſpected to be guilty of this Iniquity, ſhe thus ſpeaketh to clear herſelf: *My Lord—I have drunk neither Wine, nor Strong drink—Count not thine Handmaid*

for a Daughter of Belial: Think me not to be, reckon me not as a Drunkard; for ſuch are Children of *Belial*, eſpecially if of the Female Sex: In which is intimated to us the abominableneſs of this Iniquity, 1 *Sam.* 1. 14—16. And in committing this Iniquity, men even work the will of the Heathen: as the Apoſtle *Peter* ſignifieth in ſaying, *The time paſt of our life may ſuffice us to have wrought the will of the Heathen, or Gentiles* (which know not God) *when we walked in laſciviouſneſs—exceſs of wine, revellings, banquetings,* &c. 1 *Pet.* 4. 3, with 1 *Theſ.* 4. 4, 5. And the Holy Ghoſt, to ſet forth the abominableneſs of this Iniquity, and that of the Luſt of Uncleanneſs (the conſequent and concomitant of it, as we ſhall ſhew) makes uſe of the names of theſe ſins to repreſent and deſcribe abominable Idolatry by: Read *Rev.* 17. 2, and 18. 3. See *Jer.* 51. 7. And it is a ſhameful Iniquity amongſt men generally (and therefore they do, or however did, in former times, commit it in the night, 1 *Theſ.* 5. 7.) and ſuch an one as they will abominate and lothe in others, and teſtify their diſlike of (until they are become paſt feeling) and diſpleaſure againſt. Thus under the Law, the way to render ones Son vile to others, was to ſay, He was guilty of intemperance; as it is written, *The Parents ſhall ſay unto the Elders of the City, This our Son is ſtubborn and rebellious, he will*

will not obey our voice, he is a glutton and a drunkard. And all the men of the City ſhall ſtone him with Stones, &c. *Deut.* 21. 18—21. Yea, it is ſuch an Iniquity, as in which men ſin againſt their own bodies alſo, and oft-times bring diſeaſes and death directly upon themſelves by their Intemperance, *Hoſ.* 7. 5.

4. It is ſuch an Iniquity as God doth, and will judg for ever, if they be not waſhed from it: And therefore how oft doth he denounce Woes againſt them that are guilty hereof? *Wo to the Drunkards of Ephraim—The drunkard of Ephraim ſhall be trodden under feet,* Iſa. 28. 1—3. *Wo to them that riſe up early in the morning, that they may follow ſtrong drink: that continue until night, till wine enflame them—Therefore my people are gone into Captivity, becauſe they have no knowledg—Therefore Hell hath enlarged her ſelf, and opened her mouth without meaſure* (to receive thoſe Drunkards, where the multitude of them ſhall be dried up with thirſt): *Wo unto them that* (though they can carry Drink well-enough, and others may not perceive them to be Drunk, yet) *are mighty to drink Wine, and men of ſtrength to mingle ſtrong drink—Therefore as the fire devoureth the ſtubble, and the flame conſumes the Chaff, ſo their root ſhall be rottenneſs, &c.—Therefore is the anger of the Lord kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them,* &c.

And threatens to bring upon them Forreiners to waſt and deſtroy them, *Iſa.* 5. 11—14. 22—25—30. Yea indeed, he is many times ſo provoked to anger with men on this account, as that, eſpecially if they continue in this iniquity, he cuts them off, even in their ſin of Drunkenneſs; as may be intimated unto us in what is ſaid by the Prophet, *The Lord will make an utter end, Affliction ſhall not riſe up the ſecond time. For—while they be drunken as Drunkards, they ſhall be devoured*, &c. *Nahum* 1. 9, 10. And however, perſiſting in this Iniquity, they will hereafter be excluced, and ſhut out of the Kingdom of God; *Nor drunkards, nor revilers*, &c. *ſhall inherit the Kingdom of God*, 1 Cor. 6. 10. *The works of the fleſh are manifeſt, which are, adultery—drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God*, ſaith the Apoſtle, *Gal.* 5. 19—21. All which conſiderations do ſhew unto us, that the Beſievers need to be admoniſhed and warned of this Iniquity, that they be not Drunk with *Wine, &c.*

And this Inſtruction, as thus ſpoken unto, may be of uſefulneſs to us:

1, To ſhew unto us, That the believers themſelves are not, while in mortal bodies, perfect as to attainment, *Phil.* 3. 12. But they have ſtill the Old-man which is corrupt according

cording to the deceitful Luſts thereof; which though Crucified with Chriſt, yet is not wholly deſtroyed, *Rom.* 6. 6. Therefore are they iuſtructed and incouraged, through the Spirit to mortify (continually) the deeds of the Body, that they may live, *Rom.* 8. 13. *There is a Generation indeed that are pure, and ſinleſs in their own eyes, and yet are not waſhed from their filthineſs. There is a generation, O how lofty are their eyes, and their eye-lids are lifted up, Prov.* 30. 12, 13. But it is not ſo with them that walk in the light, as God is in the light: they ſee by the light of Gods teſtimony, and prove by experience, that they have ſin within them, and many fleſhly luſts that war againſt the Soul; to abſtain from daily ungodlineſs, and worldly luſts to deny and renounce: And the conſideration hereof cauſeth them to cry out, *O wretched men that we are, who ſhall deliver us from this body of death? Rom.* 7. 14—24. 1 *Pet.* 2. 11. *Tit.* 2. 11, 12. And this leads them to pity others, *Gal.* 6. 1.

2. It ſhews unto us the mercy of God in giving gifts unto men: and fitting them to go before others in the Word of the Lord, and to warn them of every path of the Deſtroyer: and ſuch ſhould not be deſpiſed, but eſteemed by us, who are faithful in admoniſhing us of that which is evil and diſpleaſing unto him, who is of purer eyes than to behold Iniquity. Thus when the Apoſtle

had been warning the *Theſſalonians* of Intemperance, and inſtructing them to Sobriety, he gives this exhortation to them: *And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you* (to wit, among other things of Drunkenneſs, and Inſobriety, as appears by the ſcope of the place): *And to eſteem them very highly in love for their works ſake*, 1 Theſ. 5.6,7,8—12,13: for whoſoever deſpiſeth them in their faithful admonitions, and dehortations, deſpiſeth not Man but God, who alſo hath given unto them his Holy Spirit to accompany and aſſiſt them, 1 *Theſ.* 4. 2—4—8.

3. Seeing ſuch need to be dehorted from this Iniquity of Drunkenneſs, we may learn from hence, That they are no friends to them, nor is this love in any, whatever pretenſions and profeſſions they have, and make thereof, who entice them to this great and provoking Iniquity: They need not be provoked to Inſobriety (for we are all too forward thereto naturally) but dehorted therefrom: And therefore it is not loving-kindneſs, but hating-kindneſs to urge any to eat or drink intemperately; and ſuch an Iniquity as wherewith God is provoked: *Wo unto him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunken alſo, that thou mayeſt look on their nakedneſs. Thou art filled more with ſhame than with glory*, &c. Habbak.

Habbak. 2. 15, 16. Though men may pretend this to be liberality, and to tend to their glory, yet it will appear in concluſion, that ſuch glory is their ſhame; and that they *call evil good, and good evil; put darkneſs for light, and light for darkneſs*, Iſa. 5. 20—22. *And time will come, when the vile perſon ſhall no more be called liberal*, Iſa. 32. 5. Whatever appearance of love ſuch may have to us, yet indeed it is, and is to be eſteemed hatred by us; for, *Love worketh no ill to his neighbour: Let us then caſt off theſe works of darkneſs, and walk honeſtly—not in rioting and drunkenneſs*, Rom. 13. 8—10—13; and rather eſteem them to be our friends, and reckon them to be lovers of us, and kind to us, whoſe work it is to endeavour to preſerve us from this, and all other crooked paths whatſoever, *Prov.* 27. 5, 6.

4. The conſideration hereof might hide Pride from them, and help them, *Not to be high minded, but fear*, Rom. 11. 20. *Happy is the man that feareth alwayes: but he that hardneth his heart ſhall fall into miſchief*, Prov. 28. 14. Truly, even the Believers have great cauſe to ſtand in awe, and not to ſin: for they have ſin in them, and many enemies that ſeek the hurt of them; and too readily and frequently they offend in many things; and therefore it behoves them to fear the Commandment, *Prov.* 13. 13: And ſuffer the word of Exhortation; and not to think

think themſelves to be ſo ſtrong, or wiſe, as that they need no ſuch admonitions: But rather to be alwayes jealous of themſelves, and to feed themſelves, to eat and drink with fear, *Jude* v. 12, *The wiſe man feareth, and departeth from evil, but the fool rageth and is confident*, Prov. 14. 16. Yea indeed, it eſpecially behoves them to flee from Intemperance, and avoid all occaſions thereof. Therefore is this Inſtruction and Counſel given by Wiſdom to her Children: *Hear thou my Son, and be wiſe, and guide thine heart in the way: be not amongſt Wine-bibbers*, Prov. 23. 19, 20. And this leads us to a ſecond Inſtruction from theſe words. *viz.*

II. In that he ſaith [*Be not ye drunk with Wine*] ſo he ſignifieth to us; That it doth eſpecially behove them who have heard and believed the word of Truth, the Goſpel of our Salvation, to flee from Drunkenneſs; and if they do not ſo, their Iniquity will be greater, more provoking, and inexcuſable than others, and their judgment more terrible, and intolerable: Hence to ſuch, and from the conſideration of their nighneſs to, and mercy they have received from God, he thus ſpeaks: *This I ſay therefore, and teſtify in the Lord, that* [Ye] *walk not as other Gentiles walk, in the vanity of their mind*, Eph. 4. 17—20. So the Apoſtle *Peter* ſaith, *Dearly beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly*

luſts

luſts which war againſt the Soul: having your converſation honeſt, &c. 1 *Pet.* 2. 9—12. And this will appear if we conſider,

1. They are called out of darkneſs (out of ignorance and blindneſs) into Gods marvellous light, 1 *Pet.* 2. 9. And therefore it more abundantly behoves them to put off, and flee from this work of darkneſs: *Ye were ſometimes darkneſs* (ſaith the Apoſtle to theſe believing *Epheſians*, and then ye walked according to the courſe of this world, &c.) *but now are ye light in the Lord, walk as children of light*: walk not as other Gentiles walk, in the vanity of their minds, having the underſtanding darkned; being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart, *Eph.* 5. 8, with *chap.* 2. 1, 2, and 4. 17, 18. *Indeed, this is the condemnation* (as to men generally, this is their condemning-ſin, and the cauſe of their condemnation) *that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds are evil*, Joh. 3. 19, 20. But now as to theſe, not only light is come into the world, but they are turned from Darkneſs to light, and from the power of Satan unto God, as to their ſtate: they have believed in the light, and are the children of it, born of it, and called into it, indued with the light of the knowledg of God, which ſhines in the face of Chriſt: and therefore it behoves them

eſpe-

eſpecially to avoid, and abſtain from all evil, and from this of Intemperance particularly, or elſe they will more highly ſin and rebel againſt the light than others: Chriſt hath given them light: let ſuch *ſee then that they walk circumſpectly, not as fools but as wiſe—Let them not be drunk with Wine*, Eph. 5. 15—18. Certainly men act as, and render themſelves to be fools, at an high rate, eſpecially the Children of Light, who are *Drunk with Wine*; and ſuch deeds are directly and openly oppoſite to the Light they have received, and to that Wiſdom they are indued with: As on the other hand, it is an high point of Wiſdom, and the way to be more wiſe ſtill, for thoſe who are of the light, to avoid *Wine* wherein is exceſs, and ſuch as are Bibbers thereof: Hence the Holy Ghoſt ſaith, *My Son, if thine heart be wiſe, mine heart ſhall rejoyce, even mine*; *yea my reins ſhall rejoyce*, &c. But how may the heart of ſuch an one be wiſe? Wherein conſiſts, and what is the way to Wiſdom? The Wiſdom of God informs us of this, as one thing contained in it, and needful to it: *Hear thou my Son, and be wiſe, and guide thine heart in the Way*: *Be not amongſt wine-bibbers, amongſt riotous eaters of fleſh*, Prov. 23. 15—21. This Argument the Apoſtle alſo propounds to the *Theſſalonians*, to move them to be, and abide Sober. *Ye are all the children of light, and the children of the day; We are not of the night*

night nor of darkneſs: Therefore let us not ſleep as do others, but let us watch and be ſober: For they that ſleep ſleep in the night, and they that are drunken are drunken in the night: But let us who are of the day be ſober, 1 Theſ. 5. 5—8. And if they be not ſo who are Children of light, but become the ſervants of corruption, as their ſin is more ſinful than others, ſo their judgment will be much more ſevere and intollerable: For ſuch as theſe *The blackneſs of darkneſs is reſerved for ever,* Jude 12, 13. *For if after they have eſcaped the pollutions of the world through the knowledg of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome, the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy Commandment delivered to them,* 2 Pet. 2. 19—22. The Apoſtle gives us to underſtand, that the Iniquity of Intemperance in thoſe who are Children of Light, is greater than that of other men: and anſwerably their judgement and puniſhment will be heavier and more terrible, if they be not ſeaſonably waſhed therefrom; in that he ſaith; *I wrote unto you in an Epiſtle, not to keep company with fornicators: yet not altogether with the fornicators of this world, or with the covetous,* &c. *For then muſt ye needs go out of the world. But now I have written unto you,*

not

not to keep company: If any that is called a Brother be a fornicator—or a Drunkard—with such an one, no not to eat: not familiarly to converse, or not to eat at the Table of the Lord with such an one as this is, 1 *Cor.* 5. 9—11: Because such sin so greatly against the Light, and act so very unsutably unto those principles which they have received of God, in walking according whereto they would certainly be preserved from such a brutish and beastly Iniquity as is this of Drunkenness and Intemperance.

2. These are Saints by calling and profession, washed, and sanctified in the name of the Lord Jesus Christ, and by the Spirit of our God, and so are brought nigh unto God: *They are no more strangers and forreiners, but fellow-Citizens with the Saints, and of the household of God*: *And in Christ they are builded together for an habitation of God through the Spirit*; And so are made nigh unto him by the Blood of Christ, *Eph.* 2. 13—19—22. They are brought into, and made of his House: *And holiness becometh thy house, O Lord, for ever*, Psal. 93. 5. And therefore it doth behove these especially to escape and flee from the corruptions of the world, and this also particularly of Insobriety; or otherwise they will more abundantly provoke the eyes of his Glory, unto whom they are made so nigh. *Be not unequally yoaked together with unbelievers*; *For what fellowship hath righte-*

righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? And what concord hath Chriſt with Belial? (whoſe Children Drunkards are, as we have ſeen) *Or what part hath he that believeth, with an Infidel? And what agreement hath the Temple of God with Idols? For ye are the Temple of the living God, as God hath ſaid, I will dwell in them, and walk in them*, &c. *And if any man defile the Temple of God, him ſhall God deſtroy; For the Temple of God is holy, which Temple ye are*, 2 *Cor.* 6. 14—16, with 1 *Cor.* 3. 16, 17. The Lord will be ſanctified in them that come nigh him, *Lev.* 10. 3, though he hateth ſin with a perfect and everlaſting hatred in all. God is of purer eyes than to behold Iniquity, yet it is more bearable, or rather not ſo unbearable and loathſome unto him, to ſee thoſe that are without his houſe, and at a diſtance from him, to purſue and follow this brutiſh and ſwiniſh Iniquity, than to ſee men that are brought into his Houſe vomit and ſpue there, even in his preſence: theſe are more abundantly offenſive to him, and cauſe a ſtink in his noſe which he cannot away with. This was an aggravation of the Iniquity of his people in former times, as the Prophet gives us to underſtand: *I am like a drunken man*, ſaith he, *and like a man whom wine hath overcome—for in mine houſe have I found their wickedneſs, ſaith the Lord*, Jer. 23. 9—11. *They came*

into

into my Sanctuary to defile it; and lo thus have they done in the midst of mine house —And a voice of the multitude being at ease was with her, and with the men of the common sort were brought Sabeans, or Drunkards, &c. *Ezek.* 23. 38—42. His house is, and should be holy, an house of Prayer and Sacrifice: But how unseemly and provoking an Iniquity is it unto him, when his people make it a den of Drunkards! He needs not, nor can endure it, that mad men, such as are overcome with *Wine*, should come into his presence (as 1 *Sam.* 21. 14, 15, with *Jer.* 51. 7.). They are a Spiritual house, an Holy Nation, a peculiar People, or people for a possession; therefore they especially should, and it behoves them highly to, abstain from fleshly lusts, *&c.* 1 *Pet.* 2. 4—9—11: they especially should come out from among men, and be separate, and touch no unclean thing: for the Lord their God walketh in the midst of them to deliver them, and to give up their enemies before them; therefore they should be holy, that he see no unclean thing in them, and turn away from them, 2 *Cor.* 6. 14—17, with *Deut.* 23. 14, and *Rev.* 1. 13, 14, and 2. 1. As he who hath called them is Holy, so should they be Holy in all manner of Conversation; or otherwise, if they grow fat with the fat of the Kidneys of Wheat, and with the pure blood of the Grape, and kick against God; when he sees this, he will abhor them,

them, because of the provoking of his Sons, and of his Daughters: and he will hide his face from them, *Deut.* 32. 14—20. It behoves them therefore, who are brought so nigh unto him, to receive this admonition, and obey this word of exhortation; or otherwise their Iniquity will be greater and more provoking than others; and answerably, their judgment will be more severe and intollerable. *Let every one that nameth the name of Christ, depart from iniquity, as becomes Saints.*

3. They especially ought to flee from this Iniquity also, otherwise they will do more hurt to others, and teach and strengthen the wicked-ones in their ways, *Jer.* 2. 33. they are the light of the world; therefore they are instructed to let their light so shine before men, that they may see their good works, and glorify their Father which is in Heaven, *Matth.* 5. 14—16. Needful it is for them especially, to take heed that they put not a stumbling-block before the blind, not to eat flesh, nor drink Wine, nor any thing whereby their Brother (for whom also Christ died) stumbleth, or is offended; *Cursed is he that maketh the blind to wander out of the way, Levit.* 19. 14. with *Rom.* 14. 21. and *Deut.* 27. 18. Those who have known, and believed the Testimony that God hath given of his Son, are set, and preserved to shine as lights in the midst of a crooked

and froward generation, *Philip.* 2. 12—15. And to that end, to hold forth the Word of life, in word and conversation, *vers.* 16. And if they walk on in Darkness, in Rioting and Drunkenness, and the consequents thereof; Oh how will they thereby do hurt to others! By means of them the name of God, and his doctrine, will be blasphemed and reproached by others, as if it were a Doctrine of Profaneness and Licentiousness: and they hereby lay stumbling-blocks in the way of poor ignorant ones, so as none will return from, but rather be strengthened in their evil wayes. And, *Wo to the world because of offences; but wo to the man*, especially, *by whom the offence cometh. Wherefore if thy hand or foot* (any work or walking of thine) *cause thee to offend, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather than having two hands, or feet, to be cast into everlasting fire; where their worm dieth not, and their fire is not quenched*, Matth. 18. 7—9, Mark 9. 43—45. They are a City set on an hill, which cannot be hid; and every one is observing, and taking notice of them, and their demeanour and conversation: And therefore it behoves them especially, to have their *Conversation honest among the Gentiles*, (which they cannot have, unless they abstain from fleshly lusts which war against the Souls of others, as well as against their own):

 that

that whereas they speak against them as evil doers, they may by the good works which they shall behold, glorify God in the day of visitation, 1 *Pet.* 2. 11, 12, and *chap.* 3. 16. It behoves them therefore to have their conversation as becomes the Gospel of Christ, that they may be pure from the blood of other men, and that the blood of their souls be not required of them.

And as it behoves the Believers in general, to receive this admonition given unto them, and to obey the counsel therein contained: so still it more highly concerns those amongst them, who are over them, and go before them, to abstain, and flee from all intemperance whatsoever, whether in meat or drink. The Apostle was very careful, when he gives Commandment about such as should be chosen into the Office of a Bishop, or Elder, that he that should be chosen thereinto, should not be given to this iniquity of Insobriety: *A Bishop*, saith he, *must be blameless, not given to wine*, &c. 1 Tim. 3. 1—3. So to *Titus* also, he saith, *If any be blameless, not accused of riot*, &c. *For a Bishop must be blameless, not given to wine*, Tit. 1. 6, 7. And the same direction he gives concerning Deacons also; *Likewise must the Deacons be grave, not given to much wine*, 1 Tim. 3. 8, they are to be examples to the Believers, in word and conversation, 1 Tim. 4. 12. And in all things to shew

themſelves patterns of good works; that their Brethren may imitate them; *Tit.* 2. 1—7. And if they depart out of the way, they will cauſe many to ſtumble at the Law: and God will make them contemptible and baſe before all the people, according as they have not kept his wayes, *Mat.* 2. 8,9; it behoves them therefore to be temperate in all things, and to keep under their bodies, and bring them into ſubjection, leſt when they have preached to others, they themſelves become reprobates, 1 *Cor.* 9. 24—27. They have ſome peculiar ſervice in bearing the veſſels of the Lord, committed to them; and they therefore ſhould be clean, which they cannot be, unleſs they deny theſe worldly luſts, *Iſa.* 52. 11, with *ch.* 28. 8. This was a Complaint taken up, and uttered forth againſt the leaders of the people in former times: *The Prieſt and the Prophet have erred through Strong Drink, they are ſwallowed up of Wine, they are out of the way through Strong Drink*, &c. *Iſa.* 28. 7. They are in their ſervice brought nigher unto the God of *Iſrael*, than their Brethren: And therefore he will, moſt eſpecially, be ſanctified in them: And it greatly concerns them at all times to be temperate, eſpecially when they approach unto him, leſt through their inſobriety they offer up ſtrange fire inſtead of that of the Altar. It may ſeem this evil of Intemperance was found

with *Nadab* and *Abihu*, and that it was the cauſe of their miſcarriage: Therefore for the future God gives a ſtrict charge, that thoſe that come near to him ſhould abſtain from this occaſion of evil: For upon that occaſion the Lord ſpake to *Aaron*, and ſaid, *Do not drink wine, nor ſtrong drink, thou, nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, leſt ye dye: It ſhall be a ſtatute for ever throughout your generations; And that ye may put difference between holy and unholy, and between unclean and clean*, (in which *Nadab* and *Abihu* failed). See *Levit.* 10.1—3—8—10. *Ezek.* 44.21—23. This may and will cauſe men to follow their own Spirit, and to ſpeak things to God which they ought not.——They are to be Gods mouth to the people in ſome ſort, and are to ſpeak his words, and make known and open his Doctrine to them: And therefore it behoves them greatly to take heed, and beware that they be not overcome of *Wine*; that they may teach his *Iſrael* the Statutes of the Lord, *Levit.* 10. 8—11. *For by the exceſs of wine they will err in viſion, and ſtumble in judgment*, Iſa. 28. 7. They are to watch for the Souls of thoſe which are committed to their charge: their work is to be watch-men: But alas, how greatly will this Intemperance unfit them for it, and diſpoſe them to ſlothfulneſs and ſleepineſs! This will unfit them for the ſervice they are

appointed to, and faithfulness expected from them, 1 *Thes.* 5. 6—8. It will make them blind, ignorant, foolish-ones, and render them altogether unmeet for the work of watch-men: hence it is said, *His watch-men are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber—Come ye, say they, I will fetch wine, and we will fill our selves with strong drink: and to morrow shall be as this day, and much more abundant*, Isa. 56. 9—12. —They should be reprovers of others, and should admonish and warn them of every path of the Destroyer, 2 *Tim.* 4. 2. *Ezek.* 3. 17—26. But if they themselves be guilty of Drunkenness, how should they warn others of Intemperance, or reprove them for it? Thou that sayest another should not be Drunk, or commit Fornication, art thou thy self Intemperate, and unclean? *Thou that teachest another, teachest thou not thy self?* *Rom.* 2. 19—24. —They should give themselves to reading (the Scriptures of truth) to Exhortation, and Doctrine: and to that end redeem the time, that their profiting may appear to all, 1 *Tim.* 4. 13—16. 2 *Tim.* 4. 2. But alas! How will this Swinish Iniquity unfit men for this, and hinder them from exercising themselves to what is good and profitable to themselves and their Brethren! And do not such sometimes complain, they are so straitned by reason of their calling

lings and imployments, that they cannot be so oft with their Brethren as they would be; when yet the same persons can too frequently find time to distemper themselves, and abuse the good Creatures of God: And thereby cause others to abhor the Ordinances and Appointments of the Lord: Yea, therefore (as we have said) God makes them base and contemptible before all the people: And they are justly taken up in the lips of talkers. Oh how provoking an Iniquity is this in such as these are! And unto such the Lord also may speak, and say, *What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?* Psal. 50. 16, 20—22. And indeed, the provokingness of this Iniquity in them, is signified in Gods severity against them. *If that servant say in his heart, my Lord delayeth his coming, and shall begin to beat the men-servants, and the maidens, and to eat and drink with the drunken*, or, to be drunken: *The Lord of that Servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him in sunder, and appoint him his portion with the Hypocrites, and unbelievers: there shall be weeping, and gnashing of teeth. And that Servant which knew his Lords will, and prepared not, neither did according to his will, shall be beaten with many stripes.*

For unto whomsoever much is given, of him shall much be required: And to whom men have committed much, of him they will ask the more, Matth. 24. 48—51. and *Luke* 12. 45—48. *Oh consider this ye that forget God and his Law* (Prov. 31. 5.) *lest he tear you in pieces and there be none to deliver*: Lest now spending your time in mirth and jollity, and in the abuse of the good Creatures of God, you hereafter howl for a drop of water to cool your tongues, being tormented in that flame, when you come to drink of the Wrath of the Almighty, *Job.* 21. 12—20. *Luke* 16. 19—24. You should especially have your conversation in Heaven, and be minding the things above, where Christ sitteth at the right hand of God: And if you should mind these earthly things, and so dwell in your hearts and affections upon the earth, how can you escape the snare which will come upon all the inhabitants of the earth? *Therefore take heed to your selves*, saith our Saviour to his Disciples and Apostles, *lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life* (whereto Intemperance will neeessarily lead you) *and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth* (as riotous persons and Drunkards do). *Watch ye therefore, and pray alwayes*, &c. *Luke* 21. 34, 35, 36.

III. Co-

III. Considering the time when this dehortation and admonition was given to these Believers, we may learn somewhat from thence which may be instructive to us from this circumstance. And so, as we may see, it was given unto them [*When the dayes were evil*, Eph. 5. 16.] Now they may be said to be evil, in a double consideration, whereto we shall here briefly speak, and so note something for our learning: As to say,

1. The dayes or time may be said to be evil, when they are sinful times, when Iniquity doth abound, and that both Spiritual and Carnal. The dayes are evil, sinfully evil, and perilous times, when men have a form of Godliness over all their Impiety and wickedness, 2 *Tim.* 3. 1—5. *Matth.* 24. 12. As well as also they are said to be evil, when more gross impiety, and carnal wickedness abound. As when the words of many amongst the professed people of God, are so stout, as they say, *It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before him?* as *Mal.* 3. 14, 15: or when they run to all excess of Riot, and commit Iniquity with greediness: So it was said to be an evil time, when the Lord saith, *I know your manifold transgressions, and your mighty sins*, Amos 5. 12, 13. And so it appears, the times or dayes in this place, were said to be evil, because of the abounding of gross wicked-

wickedness: many amongst them did commit uncleanness with greediness; and were acting unfruitful works of darkness, such as it was a shame to speak of, *Ephes.* 4. 16—19. and *chap.* 5. 11, 12.

2. The dayes may be said to be evil, when they are full of affliction, and when God is executing his judgments upon the earth: So as, *All the dayes of the afflicted are evil*, Prov. 16. 15. So the Prophet imprecates, *Bring upon them the day of evil*, Jer. 17. 17, 18. And so the dayes, or times, are frequently, and most frequently said to be evil, *Psal.* 49. 5. *Prov.* 16. 4. *Eccles.* 9. 12. and 12. 1. *Amos* 6. 3. *Micah* 2. 3. *Matth.* 6. 34. And from this double understanding we may take notice of these two instructions from this circumstance of the time, *viz.*

[1.] That when the dayes are sinfully evil, then especially the Believers need to be admonished to flee from Intemperance, and excess of *Wine*: And it behoves them then more abundantly to receive the admonition, *Not to be drunk with Wine*: And this will appear if we consider;

1. In such dayes and times they have more temptations and provocations by the general evil example of others: Therefore they the more need this admonition to be given to, and received by them, when Iniquity is so generally and frequently practised by those amongst whom we live, and is so openly

openly acted and committed by them. Hence the Lord giveth this admonition to his people in former times: *Thou ſhalt not follow a multitude to do evil*, Exod. 23. 2. In which he ſignifies, that in ſuch a day we ſhall have more ſtrong provocations to have fellowſhip with them in thoſe unfruitful works of darkneſs, than when Iniquity ſtops her mouth, and hides her head, and a greater inclination thereto. And this alſo appeareth by what Gods profeſſed people plead for the ſervice of their ſins: Namely, the general and open example of their Fathers, and great ones: *We will do*, ſay they, *whatſoever thing goeth forth out of our own mouth, to burn incenſe to the Queen of Heaven—as we have done, we, and our Fathers, our Kings, and our Princes, in the Cities of Judah, and in the ſtreets of Jeruſalem*, Jer. 44. 15—17. When men generally declare their ſin as *Sodom*, and hide it not, Oh then we need eſpecially, and it greatly concerns us to receive, and obey this admonition given to us. Then we ſhall have many to entice, and urge us, by their word and example, to conſent to them, and comply with them, in their crooked paths; and to run with them to the ſame exceſs of Riot whereto they run. And then more eſpecially alſo, it behoves us to receive the admonition, when not only the people generally, among whom we live, are given to Intemperance; but when *The leaders of the*

people

people alſo err through wine, and through ſtrong drink are out of the way: as, *Iſa.* 28. 7, *Then the leaders of the people cauſe them to err, and go aſtray alſo, and they that are led of them are deſtroyed,* Iſa. 3. 12. and 9. 16. *I have ſeen folly in the Prophets of Samaria,* ſaith the Lord—*They cauſed my people Iſrael to err. I have ſeen alſo in the Prophets of Jeruſalem* (of the chief City) *an horrible thing*—*They ſtrengthen the hands of evil-doers, that none doth return from his wickedneſs*—*Therefore thus ſaith the Lord of Hoſts concerning the Prophets: Behold, I will feed them with wormwood, and make them drink of the water of gall. For from the Prophets of Jeruſalem is profaneneneſs gone forth into all the land,* Jer. 23. 13—15. When ſuch as theſe forſake the right way, and count it pleaſure to Riot in the day-time, then it is an evil time: Then many times *they allure through the luſts of the fleſh*—*thoſe that were clean eſcaped from them that live in error,* 2 Pet. 2. 13—18.

2. Then alſo the Believers need to be admoniſhed of Intemperance when the dayes are ſinfully evil; Becauſe, when Rioting and Drunkenneſs are commonly practiſed, theſe evils may be committed without fear of ſhame and puniſhment: then *there is none to put them to ſhame in any thing,* as *Judg.* 18. 7. But they that tempt God, are even delivered from that ſhame and penalty which of right belongs to their tranſgreſſion, *Mal.* 3. 14, 15.

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The wicked walk on every ſide (openly and ſecurely, and do not hide themſelves) when Vileneſs (Rioting and Drunkenneſs) are exalted amongſt the Sons of men: And then it is high time for the righteous to cry, *Save Lord, deliver us from our own, and others tranſgreſſions: Incline not our hearts to any evil thing, to practice wicked works with men that work Iniquity, and let us not eat of their dainties,* Pſalm 12. 1—8. and 141. 1—4, *The rod and reproof give wiſdom*: But when perſons are left to themſelves, uſually they act and commit ſhameful things, *Prov.* 29. 15. This was that which provoked the Lord to anger againſt *Eli*, who judged *Iſrael*, and might be ſome cauſe of his Sons great Impiety and Iniquity, and that they were ſuch children of *Belial*, that when they made themſelves vile he reſtrained them not, 1 *Sam.* 3. 13. When Juſtice and Judgment are executed, and ſinners are ſhamed, and puniſhed according to the quality of their Offence, this puts an awe upon others, and cauſes them to take heed of Iniquity, leſt they alſo partake of the Puniſhment: And ſuch righteous Judges, and Magiſtrates, do put away evil from among the people: *And all the people ſhall hear, and fear, and do ſo no more wickedly*, or preſumptuouſly, *Deut.* 17. 12, 13. and 13. 8—11. and 19. 18—21. And ſo it is ſaid particularly, *When glutton-ous perſons and drunkards are puniſhed for-*

their

their intemperance, by this means the Judges put away evil from amongst them: And all Israel shall hear and fear, Deut. 21. 20, 21. But, when we are all so naturally inclined to evil; and also every man is left to himself, to do what is right in his own eyes, without check, shame, or punishment; when every man is a Law to himself, as it were, and the Reins are laid upon their Necks, that they may go whither they please: And when the Sons of the Mighty will not do Justice: when *they know not, nor will understand, but walk on in darkness* (as *Psal.* 82. 1---5,) then it is high time to receive the admonition which the Holy Ghost is giving unto us, and to accept it thankfully from those who are over us in the Lord, that they will admonish us of, and dehort us from this great and root-Iniquity of Intemperance: For then especially we shall be ready to pollute our selves herewith, when we may do so, and not be restrained from it, or shamed, or punished for it.

Nay further, the Believers need to have and receive this admonition, when their Watch-men are poluted with Intemperance, or some of them: because they that are so, cannot faithfully, or successfully reprove another of an Iniquity of which they themselves are also guilty. How can they pluck out the Mote out of their Brothers eye, when behold there is a Beam in their own? How can

they

they fault, or with what face can they reprove their Brethren for Insobriety, when they also are given unto, and too often defiled with excess of *Wine*? *Matth.* 7. 3---5. Nay indeed, how can they reprove others of any evil whatsoever, while themselves walk not with a right foot in the Gospel, but eat and drink with the Drunken? Hence when the Apostle solemnly charges *Timothy*, *Before God and the Lord Jesus Christ*, &c. *To preach the Word, and be instant in season, and out of season, reprove rebuke, exhort*, &c. He then instructs him: *But watch thou, or be thou sober, in all things* (as the same word is read in some of our Margins, and so translated elsewhere: as 1 *Pet.* 5. 8.) As if he should say, That thou mayest Preach the word faithfully, and Reprove and Rebuke Offenders, be thou thy self Sober, and Temperate in all things, be not a partaker of other mens sins, but keep thy self pure; otherwise thou canst not be a Reprover, or Faithful-reprover of others, 2 *Tim.* 4. 1---5. and 1 *Tim.* 5. 22. Alas, how do such teachers strengthen others in their evil wayes! their Brethren will say, surely Drunkenness and Intemperance are no great evils, for our leaders are Good-fellows also, and will joyn, and keep Company with us. And however we need not fear to be reproved by them; They dare not Prophesy unto us to cause us to take shame (as *Micah* 2. 6.)

because they themselves too often exceed in their Intemperance. Oh! needful therefore it is, for us to be dehorted from, and admonished of this Iniquity, when men may sin without fear of shame or punishment from the Civil Magistrate, and when also there are like People, like Priest: And now it's high time for us to suffer this word of admonition and exhortation; *Be not drunk with Wine.*

3. Nay, when the dayes are so sinfully evil, as hath been said, we need then to have and receive this admonition here given to us; not only because then we have more strong temptations to Intemperance than at other times: nor only because we may be guilty of it without shame, punishment, or reproof: But also in such dayes we shall be reproached, frowned upon, and evilly dealt with, if we have not fellowship with them in their unfruitful works of darkness: others will think it strange if we run not with them to the same excess of Riot, Blaspheming and speaking evil of us, 1 *Pet.* 4. 3, 4. So it was in evil dayes in *Israel*: *Judgment was turned backward, and Justice stood afar off: for truth was fallen in the streets, and equity could not enter: Yea truth failed, and he that departed from evil made himself a prey*; or was counted a Mad-man, a Fanatick, &c. *Isa.* 45. 14, 15. So now too many hate the good, and love the evil, *Mic.* 3. 1—3. And hereby think

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to affright men, and ſcare them into their evil wayes and manners, by their reproaches, frowns, ſcoffs, deriſions, *&c.* Then it is an evil time indeed, a ſinful and perilous time, when the juſt are afflicted, becauſe they will not put forth their hand to Iniquity with others, but refrain their feet from their evil wayes and crooked paths, *Amos* 5. 10—13. And then eſpecially they need to be admoniſhed to flee Inſobriety, when they will be reproached, vilified, and perſecuted by others for ſo doing, leſt by the evil uſe they meet with, they be corrupted from the right way, and turn aſide after Satan.

Nay, when the dayes are ſinfully evil, then the way to meet with praiſe from others, preferment, and ſafety, is to do as the moſt of men do, and to walk in the broad way with them: then the vileſt of the Sons of men are exalted, even ſuch as walk in riotous wayes and practiſes, *Pſal.* 12. 8. Then *the proud are counted happy, and they that work wickedneſs are ſet up, and they that tempt God are even delivered,* Mal. 3. 13—15. And therefore in ſuch dayes eſpecially we need to be admoniſhed to abſtain from every kind of evil whatſoever, and particularly from this of Intemperance: for we love naturally to be well ſpoken of by others, and to be advanced or lifted up amongſt men, or however to enjoy our liberty, and be ſecured from all reproach, and moleſtation from o-

thers: and therefore when all outward incouragement, promotion, and protection are assured unto, and injoyed by such as will eat, drink, and be drunken: How ready are we by occasion herbof, to wander out of the way of understanding, and to have fellowship with them in their unfruitful works of darkness? The world will love its own, *Joh.* 15. 19. *They that forsake the Law, praise the wicked,* Prov. 28. 4. The world cannot hate them that are of it, and who do fulfil its lusts, but delights in them, and think, these are the only persons that are meet to be confided in; and that will be trusty, and faithful, in any trust that is committed to them, *Joh.* 7. 7. And therefore these are the persons that shall be countenanced, promoted, protected, incouraged, and be the men, the darlings and dillings of the times: These are they that shall be accounted honest men, and good-fellows, such as will be true to their friends: these are the men that shall be reputed and reported to be bountiful and liberal persons, (though in truth they are Churls and vile ones in the esteem and account of him that judgeth righteously, *Isa.* 32. 5—8.) And who so meet for society, countenance, security, and advancement, as these? Oh therefore! what great need have we when the dayes are evil, to be admonished and warned to flee from this path of the destroyer, even from Intemperance

and to receive, and obey the admonition given unto us, and to that end to go forth unto Christ without the Camp, bearing his reproach, who was spoken against by them that sate in the Gate, even by the Judges, and Magistrates, and was the song of the Drunkards, or, of the Drinkers of *strong Drink*, *Heb.* 13. 13. with *Psal.* 69. 12.

Oh then, when the dayes are evil, suffer this word of exhortation which is here given to you by the Holy Ghost. And as ye are Children of light, walk as such: let discretion preserve you, and understanding keep you from those crooked waves and evil paths, and that you walk in the way of good men, and keep the paths of the righteous: And to move hereto, let us briefly consider:

1. It hath been the practice of good men in evil times, instead of complying with sinful ones, or having any fellowship with them in their unfruitful works of darkness, to be filled with grief and sorrow, not only for their own evils, but for the miscarriages of others also. *The righteous Soul of just Lot was vexed with the filthy conversation of the wicked*, 2 *Pet.* 2. 7, 8. Rivers of waters run down the eyes of the sweet Psalmist of *Israel*, because men kept not Gods Law: he beheld the transgressors and was grieved, because they kept not Gods word, *Psal.* 119. 136, 158. The Prophet *Jeremy* cryes out, *My Bowels, my Bowels, I am pained at my very heart. My heart maketh a*

noise in me, I cannot hold my peace, &c.—For my people is foolish, they are foolish children. His Soul did weep in secret for mens pride and profaneness, *Jer.* 4. 19—22. and 9. 1. and 13. 17. They did mourn and weep for the abominations that were committed in the midst of them, *Ezek.* 9. 4. Yea, our Saviour wept over *Jerusalem*, because they knew not the time of their visitation, *Luke* 19. 41, 42. And the Apostle feared he should have cause when he came to *Corinth* to bewail many which had sinned, and had not repented of the Uncleanness, Fornication and Lasciviousness which they had committed, 2 *Cor.* 12. 20, 21. They were so far from joyning with evil doers then, as that they were full of heaviness, and expresst it outwardly in weeping and sighing for the many abominations done by them amongst whom they lived. Walk we also in the way of those good men, and be we diligent followers of them.

2. In walking honestly according to the teachings of the Grace of God, we may be Instruments of mercy and good to them amongst whom we live; Both in causing them to consider their wayes, and to return from their wickedness, unto him against whom they have sinned, *Jer.* 23. 14, 22. 1 *Pet.* 3. 1. And in obtaining sparing-mercy through the intercession of Christ for such as yet go on in their trespasses, that judgment may not be speedily executed upon them, nor the wo

ful day, the day of desolation hastened upon them, *Jer.* 17.16. and 18.20. God had spared *Sodom* and *Gomorrha*, *&c.* And had not destroyed those Cities, had there been ten righteous persons found therein, *Gen.* 18.32; and though there were not, yet he accepted *Lot* who interceded for *Zoar*, and did not overthrow it, *Gen.* 19. 19—22. And because of that very small remnant of upright ones that were left in *Judah*, therefore that nation was not made as *Sodom*, and like to *Gomorrha*, *Isa.* 1. 7—9. So when Christ threatens, that if the Angel and Church of *Sardis* did not watch, he would come on them as a thief, and they should not know what hour he would come upon them: He adds; *But* (as some read) *thou hast a few names even in Sardis, &c.* As if he should say, I have respect to them, and therefore will not so suddenly hasten the execution of what I threaten upon thee, *Rev.* 3. 3, 4.

3. It's highly acceptable unto God, and approvable in his sight, that in evil times they keep themselves unspotted from the world, and defile not their garments, as the generality do, *Rev.* 3. 4. And he takes special notice of them, and grants signal favours to them: And though they, all that will live godly in Christ, shall suffer persecution: yet in his desolating judgments he usually doth discriminate them from others, who have in evil times walked before him,

and been perfect. So *Noah found grace in the eyes of the Lord; He being a just man and perfect in his generations: And Noah walked with God, when the earth was corrupt before God: And the earth was filled with violence—for all flesh had corrupted his way upon the earth—And the Lord said unto Noah, Come thou and all thy house* (it fared the better for him) *into the Ark; for thee have I seen righteous before me*, Gen. 6. 7, 8—12—22. and 7. 1. 2 Pet. 2. 5. *And when he turned the Cities of Sodom and Gomorrha into ashes—He delivered just Lot vexed with the filthy conversation of the wicked: And the Lord still knoweth how to deliver the godly out of temptation*, Gen. 19. 2. 2 Pet. 2. 6—9. see also, *Deut.* 4. 3, 4. *Numb.* 14. 24, 30, 38. And when he threatned to execute desolating Judgments upon *Jerusalem*, yet before the execution thereof, *The Lord said to the man cloathed with linnen, which had the writers Inkhorn by his side; Go thorow the midst of the city—and set a mark on the foreheads of them that sigh, and that cry for all the abominations that were done in the midst thereof. And to the others, which had every man a slaughter-weapon in his hand*, he said, *Go ye—thorow the city and smite, let not your eye spare, neither have ye pity: slay utterly old and young; both maids, and little children, and women: But come not near any upon whom is the mark: And begin at my*

sanctuary,

sanctuary, those that come nearest to me, *Ezek.* 9. 2---4---6---11. and 14. 14, 16, 18, 20. *Rev.* 7. 2, 3. And though the iniquity of any Nation, upon whom his name is called, be so great, as that he is resolved to give it up into the hand of strangers, and to deal with it, as he said he would do, and did with *Israel*; *Thus saith the Lord, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off* (not from the earth, but) *from thee the righteous and the wicked*, Ezek. 21. 3, 4. Yet, though those who have kept themselves unspotted from the Pollutions of the World, have their substance and treasures spoiled by the enemy, and are not wholly hid, he may cause the enemy to entreat them well in the time of evil, and in the time of affliction, and give them their lives for a prey, and cause them to be pitied of them that lead them captives, as he did to *Jeremy*, *Baruch*, *Ebedmelech*, *Ezekiel*, *Daniel*, &c. *Jer.* 15. 11---14. and 39. 17, 18. and 40. 2---4. and 45. 5. *Dan.* 1. 9: yea, he by way of promise saith; He will spare them, who exercise themselves to Godliness, when others of their brethren professedly grow prophane, wicked, and licentious; *as a man spareth his own son that serveth him*, Mal. 3. 13---16, 17. And to such he hath a peculiar respect, and will cause them to come nigher to him than others shall do; though in their returning from their wan-

drings, he forgive them, and receive them graciouſly: *The Prieſts, the Levites---that kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me, to miniſter unto me,* &c. *ſaith the Lord,* Ezek. 44. 10---13, 14, 15, 16. *Thou haſt a few names even in Sardis, which have not defiled their garments, ſaith the Lord Jeſus: And they ſhall walk with me in white, for they are worthy.* Rev. 3. 4: the conſideration of all which might ingage us. *To come out from among men in evil days, and be ſeparate, and touch no unclean thing:* And the Lord Almighty will receive us (whoever reject us) and will be a Father to us, and we ſhall be to him for ſons and daughters. *Having therefore theſe promiſes and encouragements, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit,* &c. 2 *Cor.* 6. 14---17, 18. and 7. 1. Again,

2. As evil ſignifies evil of Affliction and Judgment; ſo we may receive this further inſtruction: That when the days are evil, when God's Judgments are poured forth amongſt us, and felt by us, and greater feared; then eſpecially we need to have, and receive this Admonition, that we *be not drunk with Wine*, but that we watch againſt all intemperance and inſobriety: *When thy judgments are in the earth,* ſaith the Prophet, *the inhabitants of the world will learn righteouſneſs,* Iſa. 26. 9. And therefore then it behoves

hoves the Believers especially to be temperate in all things: So it was with *Daniel* and his three companions when they were in captivity, and under great affliction: they would not defile themselves with the portion of the King's meat, nor with the Wine which he drank, *Dan.* 1. 5---8---16. And indeed, as it is always sinful, so it is most unseasonable to eat and drink to excess, when God is casting us down in his Providences, and ordering occasions of mourning, and lamentation to us: when men are *minished and brought low thorow oppression, affliction, and sorrow*, Psal. 107. 39. When we see *a sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it should glister; should we then make mirth?* Ezek. 21. 9, 10. should we unfit our selves for a wise consideration of the Lord's doings, when he is making desolations amongst us? surely this will be an high aggravation of our iniquity, as is once and again signified to us: *Wo unto them, saith the Lord, that rise up early in the morning, that they may follow strong drink, that continue until night, till Wine inflame them: And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, nor the operation of his hands*, Isa. 5. 11, 12. *In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to*

girding

girding with sack-cloath: And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine, &c. And it was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you till ye dye, saith the Lord God of hosts, Isa. 22. 1—12—14. *Wo to them that put far away the evil day----that lye upon beds of ivory, and stretch themselves upon their couches, or abound with superfluity; and eat the lambs out of the flock, and the calves out of the midst of the stall. That chaunt, or quaver to the sound of the viol:----That drink Wine in bowles, and anoint themselves with the chief oyntments: But they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed,* Amos 6. 1—3—6—8. Truly, as our Saviour gives us to understand, now the Bridegroom is taken away from us, it is a continued time of fasting; and outward occasions of mourning are presented to his disciples, till God shall send us him again who now is preached to us, *Mat.* 9. 14, 15. *Luk.* 5. 34, 35. And to all this time that may be long, which our Saviour speaks to his Disciples, when he is taking his leave of them, *Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoyce; and ye shall be sorrowful,* &c. *Joh.* 16. 20. And yet at some times more abundantly

they

they have outward cauſe of mourning adminiſtred to them: And they then are inſtructed to be afflicted, and mourn, and weep: To let *their laughter be turned into mourning, and their joy into heavineſs*, Jam. 4. 9, 10. And ſuch have been, and are the times in which we live: wherein God hath been ſharpening his ſword, and hath made great ſlaughters amongſt us in former times: And as yet, it is not put up into it's Scabbard. As alſo, he hath been ſweeping away multitudes, multitudes by the Peſtilence, and other grievous diſeaſes which he hath been inflicting amongſt us: And hath alſo been contending by devouring Fire, whereby the crowning City hath been almoſt deſtroyed: yea, and hath been pleading with us by Water, and unuſual floods, whereby he hath waſht away the things that grow out of the earth, and deſtroyed the hope of man, as *Job* 14. 19. And hath thorow decay of Trade, and otherwiſe, brought our formerly rich and flouriſhing Nation very low, and into great poverty and ſtraits: And hath removed and taken away many merciful and righteous ones from amongſt us, even in the midſt of their days: ſo as we may ſay; *Wo is us, for we are, as when they have gathered the ſummer fruits, as the grape-gleanings of the vintage, there is no cluſter to eat — The good man is periſhed out of the earth, and men of kindneſs and godlineſs are taken away.* Mic. 7. 1, 2.

Mic. 7. 1, 2. *Iſa.* 57. 1, 2. *Pſal.* 12. 1, &c. And this is an heavy Judgment in it ſelf, and the fore-runner, and way-maker for greater, and more dreadful to come; if we prepare not to meet the Lord in the way of his Judgments. Yea, what cauſe of mourning is alſo preſented to us, now there is ſuch an abounding of ſpiritual iniquity, and of divers and ſtrange Doctrines, and ſuch a multitude of poor Souls deluded, and in the high-way to be deſtroyed thereby? And how long and often hath God been threatning to give up our Nation to that ſtrong deluſion, which hath been brought into, and preſerved in the World, by him, *whoſe coming was after the working of Satan, with all power, and ſigns, and lying wonders: becauſe the inhabitants thereof have not received the love of the truth to be ſaved thereby?* 2 Theſ. 2. 8---11. yea, how many *have departed from the faith* already, *giving heed to ſeducing ſpirits, and doctrines of devils*, or *Damons!* 1 Tim. 4. 1. yea, and how hath God caſt upon us the fierceneſs of his anger, wrath, and indignation, and trouble, by ſending evil angels amongſt us, as *Pſal.* 78. 49? *yea his anger is not turned away, but his hand is ſtretched out ſtill*; and what he is further threatning to do unto us, is evident and apparent: And is this a time for us then *to work the will of the gentiles, and to walk in exceſs of Wine, revellings, banquettings*, &c? Surely no: cauſe we have rather,

rather, abundant cauſe, to ſigh with the breaking of our loins, and with bitterneſs, for the judgments, and occaſions of heavineſs already come, and for the tidings of what is a coming, becauſe it cometh: *And every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak as water*, &c. *Ezek.* 21. 6, 7. Surely the preſent days are ſuch as might cauſe all the merry-hearted to ſigh, and not to drink Wine with a ſong; yea, to cauſe ſtrong drink to be bitter to them that drink it: *For all joy is darkened, the mirth of the land is gone*, Iſa. 24. 7---11. And what wrath is yet laid up in ſtore, and what the end will be, or how ſoon he may ſo order Judgment, as when he begins, he will alſo make an end, and affliction ſhall not riſe up the ſecond time. *But while they be drunken, drunkards, they ſhall be devoured as ſtubble fully dry*; he only perfectly knoweth, before whoſe eyes all things are naked, and opened, Nehem. 1. 8---10. But ſuch times ſeem to be coming, as will cauſe mens hearts to fail for fear; yea certainly they ſhall come, *Luk.* 21. 25, 26. And oh! how doth it then behove thoſe who know and believe in ſome meaſure the teſtimony of God concerning Chriſt, *to be ſober, and watch unto prayer* in ſuch evil days! 1 *Pet.* 4. 7. And *to take heed to themſelves, leſt at any time their hearts be over-charged with ſurfeiting, and drunkenneſs*, &c. Luk. 21. 25, 26---34---36.

26—34—36. And *now to redeem*, and not mispend the opportunity, *because the days are evil.* God is loudly awakening us to his righteousness in his providences, and in the lifting up of his hand amongst us; and shall we still follow our insobriety, and be companions of riotous persons, and thereby make our selves so sottish and insensible, as *to be like him that lieth down in the midst of the sea, or as he that lieth upon the top of a mast; who though stricken, yet is not sick; though beaten feels it not, but saith, when shall I awake? I will seek Wine and strong drink again*, Prov. 23. 31—35. Oh! though *Israel* thus play the Harlot, let not *Judah*, Gods pleasant plant, thus offend, and that in such a day of adversity and affliction also: let them not now make their belly their God, and debase themselves to Hell, for the satisfying of their fleshly lusts and desires: And so for a morsel of meat, like *Esau*, sell their birthright. And most especially, let not such transgress through Wine in such evil times, who are as the Hee-goats before the flock: yea, let all the believers now, both those who are taught, and those who teach, look diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble them, and thereby many be defiled: lest there be amongst them a root that beareth Wormwood and Gall; any person, or persons that say in his, or their heart: *We shall have*

peace,

peace, though we walk after the imagination of our hearts, adding drunkenness to thirst; for the Lord will not spare him, but then the anger of the Lord, and his jealousie shall smoak against that man, and all the curses that are written in the book of God shall lye upon him, Heb. 12. 14, 15. with *Deut.* 29. 18—20. Let us all then, now especially, receive and obey the Dehortation and Admonition given to the believers when the days are evil, both in fully evil, and evil also by reason of the manifold Afflictions and Judgments which have been, and are already amongst us; and further also, which are threatned. And now *be we not drunk with wine.* And to move us hereto, consider we another Instruction contained in this Dehortation of the Apostles, *viz.*

IV. In that he saith, *Be not drunk with wine,* so he signifieth to us, that we may throw the grace of our Lord Jesus Christ, keep our selves pure from this iniquity here warned of; and obey this Admonition which is here given to us: He doth not exhort us from that which we may not possibly abstain from, or which God is not in and by his Gospel inabling and strengthening us against, and making possible to us to flee from: But in those Exhortations and Dehortations given unto us by our Lord Jesus, there is the power and influence of his Spirit to inable us to abstain from what he is warning

us

us of, and to will and do what he is exhorting and counſelling us unto; as the Apoſtle ſaith, when he is giving Exhortations to the believers: *It is God that worketh in you, both to will and to do, of good pleaſure: Do all things without murmuring and diſputing, that ye may be blameleſs and harmleſs*, Phil. 2. 12—15. And when he writes to the *Theſſalonians*, and re-minds them of what Commandments he and his fellow-labourers gave them by the Lord Jeſus, namely, to abſtain from uncleanneſs, intemperance, &c. he ſaith, *He therefore that deſpiſeth, deſpiſeth not man but God, who alſo hath given unto us his holy ſpirit:* As ſignifying, God in and by his ſpirit was preſent with thoſe Commandments given by Chriſt, to inable men to what was commanded them, 1 *Theſ.* 4. 1, 2—7, 8. And indeed, this incouragement our Lord aſſures unto, and promiſes his Servants, that in their preaching the Goſpel to every creature of all the Nations, and therewith teaching men to obſerve whatſoever he had commanded them, he would *be with them always, even unto the end of the world*, Mat. 28. 18—20. Rev. 3. 8. *And faithful is he that promiſed, who alſo will do it*, Mark 16. 15—20. So that though we are all naturally inclined to all that is evil; and have many temptations and provocations thereto from without, eſpecially in evil days; yet we may in the ſtrength afforded, be ſaved and preſerved from

from the luſts of the fleſh which war againſt the Soul, becauſe his Spirit is not ſtraitned towards us, but his words do good to them that walk uprightly, *Micah* 2. 1—7. Now there are many arguments contained in the Goſpel, propounded to, and ſet before us, which are mighty through God, to help and enable us to flee from all Drunkenneſs and Intemperance: As to ſay,

1. In the Goſpel is ſhewn unto us, that we have a comfortable injoyment of our lives, and of all our Meat and Drink, vouchſafed to us through the mediation of Jeſus Chriſt; we were all dead, ſenſually dead, condemned to dye, as the Apoſtle ſignifieth to us when he ſaith, *If one died for all*, in the room and ſtead of all, *then were all dead*: And upon the account of, and by vertue of ones dying for all, and riſing again, dead men now live in their ſeveral ages and generations, *to the end they might not live to themſelves, or the luſts of men, but to him which died for them, and roſe again*, 2 Cor. 5. 14, 15. 1 Pet. 4. 1—3. *He partook with us of fleſh and blood, that he might through death deſtroy him that had the power of death, that is, the Devil: And deliver them who through fear of death were all their life-time ſubject to bondage*, Heb. 2. 14, 15. God had threatned, that in the day man did eat of the forbidden fruit, in dying, he ſhould dye; And by our firſt

Fathers disobedience we fell under the sentence of death: And though we might have had a sensible being, yet it had been a miserable one; we could have had no comfortable being in this world: But now, when Christ was interposed, and God promised this Seed of the Woman; *Adam* in belief of God's promise, of his purpose and grace, gives his Wife a new name, and called her *Eve*, or *Chavah*, *because she was the mother of all living*, who otherwise had been the mother of all dead, *Gen.* 2. 17, with *chap.* 3. 15—20. *In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him*, 1 Joh. 4. 9. Joh. 6. 51. Rom. 5. 12—18. And through his precious Blood and powerful Sacrifice, *God doth us good —and fills our hearts with food and gladness.* We must otherwise have been alwayes, and altogether accursed, *Cursed in basket, and cursed in store, cursed in our meat and drink*, cursed in all we had injoyed, or partaken of: But *Christ hath redeemed us from the curse of the Law, being made a curse for us*, Gal. 3. 13. *And now because he descended into the lower parts of the earth, and is ascended up on high, and hath led captivity captive, and received gifts for men, yea for the rebellious also* — As the consequent and fruit hereof, God daily loadeth us with his benefits, and is a God of

salvation

salvation to us: And *to God the Lord belong the issues from death*, Psal. 68. 18—20. and 85. 10—12. *Every creature of God is good, for it is sanctified* (and made clean) *by the word of God, and prayer*, or intercession (as the word signifies), that is by the word of God, even by Jesus Christ his being made flesh: and in *that body of his flesh bearing our sins*, and dying our death, in the virtue whereof he is raised again: *His name is the word of God*, Heb. 4. 12. Rev. 19. 13. and by his intercession for us, 1 *Tim.* 4. 4, 5. And hence we are instructed *to give thanks always for all things unto God and the Father, in the name of Jesus Christ our Lord*, Eph. 5. 20. To signify to us, that all the mercies we are made partakers of, we partake of them upon the account of the Sufferings, Sacrifice, and Mediation of our Lord Jesus Christ: And all mixtures of mercy and compassion in afflictions, and deliverance therefrom, is, because God hath found out a ransom, *Psal.* 72. 7—18. *Job* 33. 19—24. And the end of all his goodness extended and continued to us through our blessed Mediator, is, *to lead us to repentance*, *Rom.* 2. 4. 2 *Cor.* 5. 15. And surely, were this heartily minded and considered, that our lives, and our comfortable enjoyment of Gods mercies, are the price of his Blood and Sacrifice, and vouchsafed to us *that we might live, not to the lusts of*

men, but to the will of God: it would be powerful to preserve us from consuming upon our lusts the good things we receive at so dear a rate. Hence the Apostle when he exhorts the Believers *to walk honestly — not in rioting and drunkenness*; he to this end instructs them *to put on the Lord Jesus Christ*, Rom. 13. 13, 14; and counsels them *to walk in the Spirit, whose work it is to glorify Christ, and receive of his things, and shew unto us*: and saith he, *Ye shall not fulfil the lusts of the flesh: Amongst which are revellings and drunkenness*; Gal. 5. 16 — 18 — 21. And from the consideration hereof, that *the earth is the Lords*, even the Lord Jesus Christs, *and the fulness thereof*: and that *by grace we are made partakers of a comfortable enjoyment of Gods mercies*, even by the grace of our Lord Jesus, who so greatly humbled himself for our sakes: And by the grace of God, wher by Jesus Christ tasted death for every man: The Apostle exhorteth the Believers, that *whether they eat, or drink, or whatsoever they did, they should do all to the glory of God*, 1 Cor. 10. 21, 26 — 28 — 31. And the not considering, or taking notice of this, is the reason and cause of mens abuse of the good creatures of God, and of their consuming them upon their lusts, or in the service of their Idols. Hence the Lord saith, *she did not know, or take notice, that I gave*

her Corn, and Wine, and Oyl—which they prepared for Baal, Hoſ. 2. 6—8. Did we indeed conſider at what a dear rate we have all the mercies vouchſafed to us, it would powerfully help us, thus to ſay, Seeing theſe are the price of the Blood of my bleſſed Redeemer, ſhall I abuſe and waſte that which coſt ſo dear? *Shall I tread under my feet the precious Blood of Chriſt? God forbid. How ſhall I do ſuch wickedneſs and ſin againſt the precious Blood, and powerful mediation of my Lord, who loved me, and gave himſelf for me*, and affords me theſe comforts and refreſhings, *that I might live to him that died for me, and roſe again?* 2 *Cor.* 5. 14, 15. *Rom.* 12. 1. 1 *Pet.* 4. 1—3.

Yea indeed, now, the greatneſs, and preciouſneſs of the ſufferings of Chriſt, and the wonderfulneſs of the grace of God, are more brightly manifeſted and clearly diſcovered to us, than they were in former times; and thereby greater obligation is laid upon us now, than upon others under the more dark miniſtration of the Law, to flee from the ſervice of our Luſts and Idols. *Through the tender mercy of our God, the day-ſpring from on high hath viſited us, To give light to them that ſate in darkneſs, and in the ſhadow of death, and to guide our feet into the way of peace*, Luk. 1. 78, 79. Jeſus Chriſt is now evidently ſet forth before our eyes, as one

who hath been Crucified for us, in which the vileness and odiousness of our sins and vanities is clearly discovered to us, *Gal.* 3. 1, with *Rom.* 3. 8. The Gospel is preached according to the Revelation of the mystery; and the grace of God hath been more clearly revealed than before Christs coming in the flesh; yea, than before he had poured down, and shed forth the Holy Spirit upon his Apostles from Heaven, after he ascended on high: Therefore now especially it behoves us, and we are more powerfully enabled and moved to flee from all Intemperance, and the evil fruits thereof. *The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and put on the armour of light; let us walk honestly as in the day-time; not in rioting and drunkenness,* &c. Now it is high time for us to awake out of Sleep: for now *all things that are reproved, are made manifest by the light,* Rom. 13. 11—14. with *Eph.* 5. 13—18 *They that sleep, sleep in the night, and they that are drunken are drunken in the night: But let us who are of the day, be sober—For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus, who died for us, that whether we wake or sleep we should live together with him,* 1 Thes. 5. 4—8—10. *The grace of God which bringeth Salvation to all men, hath appeared: Teaching us, that denying ungodliness, and worldly*

worldly luſts, we ſhould live ſoberly, &c. Tit. 2. 10—12. *The true light now ſhineth—love not the world, neither the things that are in the world, not the luſt of the fleſh, &c.* 1 Joh. 2. 8—15, 16. *At the times of mens ignorance God winketh at them*, Act. 17. 30. But now mens ſins will be greatly aggravated, if they count it a pleaſure to riot in the day time, 2 *Pet.* 2. 13. Surely it will be more tolerable in the day of judgment for *Sodom* and *Gomorrha*, than for ſuch as now walk on in preferring darkneſs before light.

2. In the Goſpel of Chriſt the holy Spirit is diſcovering to us infinitely better things prepared for us in Chriſt, than any of thoſe things in the abuſe whereof we are vainly ſeeking comfort and contentment to our Souls: Therein is diſcovered to us, that by means of the precious blood of Chriſt, all things are now actually prepared, and made ready for us: The holy Spirit is lifting up Chriſt as an object in whom there are all ſpiritual bleſſings in heavenly things provided for mankind: A feaſt of fat things for all people, *of Wines on the Lees*, &c. *That we might look unto him, and be ſaved from our ſins, and from the vanity of our converſations*, Luk. 14. 17. Gen. 22. 18. Eph. 1. 3. Ha. 25. 6. and 45. 22. 1 Pet. 1. 18, 19. And that we might labour for, and ſeek after, not that meat which periſheth, *but this which indu-*

reth unto everlaſting life, which the ſon of man will give unto us, Joh. 6. 27—35. And in hearkening diligently unto, and coming to him, *we may eat that which is good, and our ſouls may delight themſelves in fatneſs*, Iſa. 55. 1—3, *we may rejoyce with joy unſpeakable, and full of glory*, in the worſt of days and times, 1 *Pet.* 1. 6—8. Alas, men do propoſe a great deal of ſatisfaction and contentment to themſelves in the abuſe of God's mercies: they think that is the way for them to lead merry and comfortable lives, and to ſpend their days in gladneſs and jollity: that this is the way to be delivered from all melancholly, and evil and afflictive ſadneſs: And eſpecially in evil times, in days of affliction and mourning, they ſuppoſe the only way then to drive away ſorrow from their hearts, is, to *pour in Wine and ſtrong Drink, till Wine inflame them:* when as in ſuch a time, the Lord is then calling to weeping, and to mourning: And therefore, *ſorrow is better then laughter, for by the ſadneſs of the countenance the heart is made better. The heart of the wiſe is in the houſe of mourning: But the heart of fools is in the houſe of mirth*, Eccleſ. 7. 1—5—14. And beſides, men do but deceive themſelves in promiſing to themſelves any ſolid or durable joy and comfort from their exceſſive partaking of *Wine and ſtrong Drink*, or eating any dainty and delicious

licious food to exceſs; *for this is but deceitful meat*, Prov. 23. 1—3. Many times hereby men make themſelves ſick, and ſo increaſe and heap up ſadneſs to themſelves, and add grief to their former ſorrow, *Hoſ.* 7. 5. they diſtemper, and bring diſeaſes upon their bodies, waſte their ſubſtance, loſe their good names amongſt ſober people, wound their conſciences; ſuch *ſhall not find quietneſs in their belly*, or ſpirit, *for there is no peace to the wicked, ſaith my God*, Job 20. 20. *Iſa.* 57. 21. And therefore ſuch perſons do but deceive themſelves, and are deceived by *Wine, for Wine is a mocker, ſtrong Drink is raging; and whoſoever is deceived thereby, is not wiſe*, Prov. 20. 1. The holy Ghoſt ſaith not, who hath a merry heart, and cheerful ſpirit? who hath ſolid and ſubſtantial joy and gladneſs? But, *who hath wo? who hath ſorrow? who hath contentions?—who hath wounds without a cauſe*, &c? *They that tarry long at the Wine, they that go to ſeek mixt Wine:* And though while they are drinking, and in their Cups, they may outwardly laugh and be merry; yet ſuch laughter is but the laughter of fools, which is like the crackling of thorns under a Pot, which though they make a great blaze and noiſe for the preſent, yet they are out in a moment: And the end of ſuch mirth is ſorrow, yea an heap of grief: For at laſt this Wine wherewith they

so abuse and distemper themselves, will bite like a Serpent, and sting like an Adder: this they shall receive from God's hand, they shall lye down in sorrow, *Prov.* 23. 29—32. *Isa.* 50. 10, 11. For God giveth to the Sinner, to him that wanders out of the way of understanding, travel and grief, *Eccles.* 2. 26. But now in Jesus Christ God hath prepared for us, and in the Gospel the holy Spirit is discovering to us, that which is proper to comfort and rejoyce the hearts of all that mourn: here is a Cup of consolation, which being Drunk in by us, will comfort us in all our tribulations and sadnesses, and make the heart truly and lastingly, yea everlastingly merry: And *though all the days of the afflicted are evil, yet he that hath a merry heart hath a continual feast*, Prov. 15. 14, 15, such an one is filled with joy and peace, in believing: *and a stranger doth not intermeddle with his joy*, Rom. 15. 13. Prov. 14. 10. And though in evil days, outward occasions of sorrow are presented and administred to him; and *his belly trembles, his lips quiver, and rottenness enters into his bones*: And all seen comforts and delight are removed and taken away: Although *the figtree shall not blossom, neither shall fruit be in the vines* (and so the Drunkards weep, and Drinkers of *Wine and strong Drink* howl, *Joel* 1. 5. 9; yet they may and shall *rejoyce in the Lord, and joy*

in

in the God of their salvation, Habbak. 3. 16—18. *Cant.* 1. 2—4. When God's judgments are so in the earth, as that *the new Wine mourneth, the vine languisheth, all the merry-hearted do sigh: the mirth of tabrets ceaseth, the noise of them that rejoyce endeth, the joy of the harp ceaseth: they shall not drink Wine with a song, strong drink shall be bitter to them that drink it*—*When thus it shall be in the midst of the land among the people, even then the righteous, who are seeking the Lord*, and seeking his face and his strength, such as have their dwelling in Heaven, *they shall lift up their voice, they shall sing for the majesty of the Lord*, &c. *Isa.* 24. 7—16. *Oh blessed are the people that know the joyful sound*, come what times will come; *they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoyce all the day, and in thy righteousness shall they be exalted* (to honour and safety), *For thou art the glory of their strength*, Psal. 89. 15—17. In Christ, to whom the holy Spirit is directing us, we may rejoyce always, even in the time of greatest affliction and sadness also, *Phil.* 3. 1. and 4. 4. His *blood is drink indeed*, this will cheer, revive, and refresh the very heart and spirit of the drinker: And his love therein commended, is better, infinitely better than Wine, and more to be desired, and rather to be chosen than strong Drink.

And

And who ſo eateth his fleſh, and drinketh his blood, hath everlaſting life, and he will raiſe him up at the laſt day, Joh. 6. 54—57. *Cant.* 1. 2—4. and 2. 3—5. Oh therefore in evil dayes and times, when ſorrow and ſadneſs is adminiſtred to you; and how many Temptations and Provocations from others ſoever you meet withal; *yet be not drunk with Wine—But be ye filled with the ſpirit*, &c. *Eph.* 5. 16—18, 19, Forſake not the Lord, the fountain of living waters, to hew to your ſelves ciſterns, broken ciſterns that can hold no water: But *if any man thirſt, let him come unto Chriſt and drink: And whoſoever drinketh of this water of life that he will give him that cometh unto him, ſhall never thirſt; but the water that he will give him ſhall be in him a well of water ſpringing up into everlaſting life*, Jer. 2. 13. *Joh.* 7. 37, 38. and 4. 10—14. And *when ſhame ſhall be the promotion of fools: when the crown of pride, the drunkards of Ephraim ſhall be trodden under foot—In that day ſhall the Lord of hoſts be for a crown of glory, and for a Diadem of beauty to the reſidue of his people*, who in the light and ſtrength of his grace, denying ungodlineſs and worldly luſts, have lived ſoberly, &c. And come unto Chriſt as the reſt for their weary Spirits, and unto him as the refreſhing, *Iſa.* 28. 1---3---5---12. Oh then! that we may not ſpend our money and time

for

for that which is not bread, nor labour for that which satisfieth not; let us hearken diligently unto Christ in his Gospel, and eat that which is good, and let our Souls delight themselves in fatness: *Let us go into the house of the Lord, and eat of Wisdom's bread, and drink of the Wine which she hath mingled; let us forsake the foolish*, the drunken Drunkards, *and live, and go in the way of understanding*. Instead of lavishing our money out of the bag for strong Drink, let us buy the truth, and not sell it, *Isa.* 55. 1--3. *Prov.* 9. 1---6. and 23. 20---23. Is it because there is no comfort, peace, satisfaction, joy, and contentment in Christ, that we walk in rioting and drunkenness? What iniquity is there, or have we found in him, that we should turn our backs upon, and forsake him, and make our bellies our God? Hath he been, or is he a barren Wilderness, or a dry Tree, that we scatter our ways unto strangers, and prefer the Service of our vile and brutish affections before him, in whom dwelleth all the fulness of the God-head bodily; and in whom is all compleatness prepared for us? surely no: Oh then! Return from all your wanderings unto him who is the rest, in whom God hath dealt bountifully, and plentifully prepared for us: And from the admirable excellency of his loving-kindness to the children of men, *Let us put our trust under the*

shadow

shadow of his wings; that we may be abundantly satisfied with the fatness of his house, and drink, and drink abundantly *of the river of his pleasures*, Psal. 36. 7, 8, 9.

3. In the Gospel is shewed unto us the great meanness of our Lord Jesus in the dayes of his personal Ministration; and how contented he was with, and how he condescended to mean things: such was the grace of our Lord Jesus Christ, *who being rich, for our sakes became poor*: He did not fare deliciously every day; he sought not after the best and costliest meat and drink: But when he was thirsty, he desired a little cold Water to quench his thirst, *Joh.* 4. 6, 7. And had for himself, and his disciples, and the multitude, barly-loaves, and fishes, *Joh.* 6. 9—13, *His knees were weak through fasting, and his flesh failed of fatness*, Psal. 109. 24. And though the men of that generation did falsely accuse him, and laid to his charge, that he was a *gluttonous person*, and a *Wine-bibber*, a friend of Publicans and Sinners, yet Wisdom, this heavenly wisdom, was justified of all her children: they knew that the *Scribes* and *Pharisees* laid to his charge things which he knew not, nor was guilty of, *Luk.* 7. 30—35. But on the contrary he wept, and afflicted his Soul with fasting; and that was the his reproach: *He made sack-cloath also his garment, and he became a Proverb unto them*—

And

And he was the song of the drinkers of strong drink, Psal. 69. 10—12. much hardness he indured, and did not please himself, but was content in every condition, and with all Provision: And therefore did the World hate him, because he testifieth of them (both in word and works) that their deeds were evil, *Joh.* 7. 7. And he instructed his Disciples to eat and drink such things as they gave them into whose houses they came, and admonishing them of intemperance and insobriety at all times, *Luk.* 10. 7. and 21. 34—36, surely then it also behoves his followers to indure hardness as good Soldiers of Jesus Christ, and to flee from all intemperance whatsoever: And not to delight in, and be Companions of them who made Songs of the Captain of our Salvation, *Psal.* 69. 12. 2 *Tim.* 2. 3. Oh! shall we, who profess our selves to be his Disciples and Servants, seek after, and surfeit in the abuse of the best and most excellent meat and drink that we can come by? will this be by him accounted an imitating him, and following his steps, and that example which he hath left us? or shall we not rather provoke him, if we walk on in surfeiting and drunkenness, severely to testifie displeasure against us, even to cut us in sunder, and appoint us our portion with the unbelievers, even with such as never professed themselves to be his Disciples?

Luk.

Luk. 21. 34, 36. Oh then! set the Lord before you, and be imitaters of him as dear children, for he that saith, *He knoweth and abideth in him, ought himself also so to walk, even as he walked*, 1 Joh. 2. 4—6. *If we say we have fellowship with him, and walk in darkness, in rioting and drunkenness, we lye, and do not the truth*, 1 Joh. 1. 6. with *Rom.* 13. 11—13. Do ye then especially, who profess your selves to be Christ's disciples, *Abstain from these fleshly lusts that war against the soul; that ye may not make others believe, or give them occasion to think, that Christ is the minister of sin, but all may know you are his disciples*: And it is sufficient for the Disciple to be, and fare as his Master, and the Servant as his Lord, 1 *Pet.* 2. 9—11. *Mat.* 10. 24, 25. *Ephes.* 5. 1, 2, 3—8. 1 *Pet.* 2. 20, 21, 22.

4. Yea, in this glorious Gospel there is set before us the things which are not seen, which are eternal; To move us, and prevail with us to avoid and abstain from all intemperance whatsoever.

On the one hand, there is propounded to, and set before us a blessed hope, to be injoyed at the appearing of our Lord Jesus, by all those who are diligent, that they may be found of him in peace without spot, and blameless: *And every man that hath this hope in him, purifieth himself* (from the Pollutions

of

of the world) *even as he is pure*, 1 *Joh.* 3. 3. *Every man*, ſaith the Apoſtle, *that ſtriveth for the maſtery, is temperate in all things: now they do it to obtain a corruptible Crown, but we an incorruptible*; men here will deny themſelves, and abſtain from an immoderate and unſober uſe of meat and drink, that they may get a fading and corruptible Crown: and it's very uncertain whether they have it, though they give all diligence: *For many run and ſtrive, and but one receiveth the prize*: But we have an incorruptible Crown ſet before us, the prize of the high calling of God in Chriſt: And therefore it highly concerns us to be temperate in all things, as the Apoſtle alſo was, from this conſideration: *I keep under my body*, ſaith he, *and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a reprobate*, 1 Cor. 9. 24, 25—27. And as the living ſoberly is contained in the poſture in which we ſhould wait for that hope; ſo alſo, the looking for that bleſſed hope, is powerful to ingage us *to deny ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world*, Tit. 2. 11—13. *For we are ſaved by hope, even from our ſins and vanities*, Rom. 8. 24. *The promiſes, theſe exceeding great and precious promiſes*, miniſtred to us in, and with the Goſpel, *do powerfully*

oblige and engage us to cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God: And to add to our faith virtue, and to virtue knowledg, and to knowledg temperance, &c. 2 Cor. 7. 1, 2. 2 Pet. 1. 4—6. He hath promiſed that he will hereafter ſave them that look for him, as his grace inſtructs, from all their ſins, ſorrows, griefs, enemies; and compleatly and everlaſtingly ſatisfy them with his goodneſs, and they ſhall inherit all things. Oh then, let none of us be ſo profane as for a morſel of meat, or for a little *Strong Drink*, to ſell our birth-right, and deprive our ſelves of *that Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in the Heavens for them who are kept by the power of God through faith unto that Salvation, ready to be revealed in theſe laſt dayes: But gird we up the loins of our mind; be we ſober, and hope perfectly for the grace that is to be brought at the Revelation of Jeſus Chriſt; As obedient Children, not faſhioning our ſelves according to our former luſts in our ignorance: But as he that hath called us is holy, ſo let us be holy in all manner of converſation*, 1 Pet. 1. 4—13, 14. *Let our loins be alwayes girded about, and our lights burning; and we our ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, we may open to him*

him immediately. Bleſſed are thoſe ſervants whom the Lord when he cometh ſhall find watching (and not eating and drinking, and being drunken). *Verily I ſay unto you*, ſaith our Saviour, *that he ſhall gird himſelf, and make them ſit down to meat, and will come forth and ſerve them*, Luk. 12. 35—38—45. Be we then temperate in all things, and let us flee from all inſobriety, that we may enjoy *that Crown of life which the Lord hath promiſed to them that wait for, and love him.* Conſidering alſo,

On the other hand, *That Drunkards ſhall not inherit the kingdom of God; for without are dogs*, whereto Drunkards are compared, and which name is given to them, becauſe *their tables are full of vomit and filthineſs, ſo that there is no place clean*, 1 Cor. 6. 10. 2 Pet. 2. 13—22. with *Iſa.* 56. 10, 11. and 28. 8. with *Rev.* 22. 14, 15. But to this we have ſpoken ſomewhat before, and therefore ſhall not further enlarge to it.

Yea, and now alſo it is the laſt time, and therefore it behoves us *to walk honeſtly as in the day-time, not in rioting and drunkenneſs: The end of all things is at hand, be ye therefore ſober, and watch unto prayer*, ſaith 1 *Per.* 4. 7. *Little Children, young men, Fathers, love not the world, neither the things that are in the world; love not the luſts of the fleſh*, &c.

Pamper not the fleſh now eſpecially; glut not your ſelves with the good things here below; now *the world paſſeth away, and the luſts thereof; little children, it is the laſt time,* or hour, 1 *Joh.* 2. 12—15, 16—18. *And you may perfectly know that the day of the Lord ſo cometh as a thief in the night: Therefore ſleep not as do others, but watch and be ſober,* 1 Theſ. 5. 2—6. Remember what our Saviour hath foretold, and ſpoken for our admonition, upon whom the ends of the World are come. *As it was in the dayes of Noah, ſo ſhall it be alſo in the dayes of the Son of man: they did eat, they drank,* &c. *untill the day that Noah entered into the Ark, and the Flood came and deſtroyed them all. Likewiſe alſo, as it was in the dayes of Lot; they did eat, they drank, they bought, they ſold,* &c. *But the ſame day that Lot went out of Sodom, it rained Fire and Brimſtone from Heaven, and deſtroyed them all: Even thus ſhall it be in the day when the Son of man is revealed,* Luk. 17. 26—30. Oh! be not then drunk with wine, leſt that day, or the day of death, come upon us unawares: *for as a ſnare ſhall it come upon all them that dwell on the face of the whole earth: watch we therefore, and pray alwayes, that we may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man:* as our Saviour ſpeaks to

his

his Diſciples. *Luk.* 21. 34—36. And what we have ſpoken, ſhall ſuffice to the firſt thing we propounded to conſider and ſpeak unto: Namely, the dehortation, and admonition which the Apoſtle gives unto theſe Believers, and at ſuch a time. And now we come to ſpeak unto the ſecond thing propounded to be further conſidered by us from this verſe we are ſpeaking unto; Namely,

[2] We have an Argument, or motive laid down by the Apoſtle, to engage the Believers, that they ſhould not be Drunk with *Wine*, *viz.* [*Wherein is exceſs.*] And ſurely did we underſtand what is contained herein, it would be powerful to engage us to receive and obey the admonition which is here given to us by the Holy Ghoſt.

Now we may underſtand theſe words, either as an account of what the Apoſtle means and intends by the *Wine* wherewith he would not have us be Drunk, or filled; namely, that *wherein is exceſs*: in the uſe, or abuſe whereof men may exceed the bounds of Sobriety: And then he doth intimate to us, that there are *Wines* and *Dainties* whereof we may drink, and drink abundantly, and wherewith we may be filled, and yet there is no exceſs in ſo doing: But the more we drink, the more welcom and acceptable we are to God, and profitable to

men; and this bleſſedneſs they ſhall partake of, who from the wonderful preciouſneſs, and *admirable excellency of Gods loving-kindneſs to the Children of men, do put their truſt under the ſhadow of his wings*; *ſuch ſhall be* inebriated, or, *plentifully filled, and ſatisfied with the fatneſs of his houſe, with whom is the Fountain of Life*, Pſal. 36. 7–9. But to this we ſhall have more apt occaſion to ſpeak in the Exhortation following. [*But be ye filled with the Spirit.*

Or alſo, we may look upon theſe words [*Wherein is exceſs*], as an argument to engage the Believers, *not to be drunk with wine*, and ſo to flee from all, and all manner of Inſobriety: and ſo we deſire to ſpeak to them: And ſo,

1. By [*Exceſs*] is not only meant intemperance in eating and drinking; for of that he had warned them before, in ſaying, *Be not drunk*: and to which we have ſpoken. But alſo by [*Exceſs*] is meant Prodigality, and waſtfully ſpending this worlds good which God is putting into our hands, that we might honour and glorify him, *Prov.* 2. 9, 10. So the Prodigal did prodigally and profuſely waſte his ſubſtance with this Intemperance amongſt other things, *Luk.* 15. 12, 13. And we may ſee by experience, that ordinarily in Drunkenneſs is ſuch exceſs, an exceſſive ſpending and conſuming mens eſtates

and

and riches, and impoveriſhing themſelves thereby, and directly bringing themſelves, and alſo provoking God to bring them to penury and beggary: *He that loveth Wine and Oyl, ſhall not be rich*, Prov. 21. 17; from this evil concomitant and conſequent of Drunkenneſs, the Holy Ghoſt gives us this admonition; *Hear thou, my Son, and be wiſe, and guide thine heart in the way: Be not amongſt Wine-bibbers, amongſt riotous eaters of fleſh: For the Drunkard and the Glutton ſhall come to poverty, and drowſineſs ſhall cloathe him with raggs*, Prov. 23. 19—21. *He that followeth after vain perſons, ſhall have poverty enough*, Prov. 28. 19. Men do laviſh Gold out of the Bag for the ſatisfying this brutiſh and ſwiniſh affection and luſt: yea, and by their Intemperance they unfit themſelves for diligence in buſineſs, and diſpoſe themſelves to ſleepineſs, drowſineſs, and ſlothfulneſs, 1 *Theſ.* 5. 6, 7; *Prov.* 23. 21: And hereby alſo they bring want and poverty upon themſelves. *I went by the field of the ſlothful—And lo it was all grown over with thorns. —Then I ſaw and conſidered it well, I looked upon it, and received inſtruction. Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep; ſo ſhall thy poverty come as one that travelleth, and thy want as an armed man*, Prov. 24. 30—34. and 6. 6—9—11. And by their Drunkenneſs

and Intemperance, and the want which follows thereupon, they do uſually bring upon themſelves, and load themſelves with many diſtracting and diſtreſſing cares, how they ſhall be provided for, and their Families; or how they ſhall pay and diſcharge their debts, and keep themſelve out of Priſon: or poſſibly how they ſhall have enough continued to them to conſume upon their luſts for the future. Hence our Saviour puts the cares of this world as the conſequent of Intemperance: *Take heed to your ſelves, leſt at any time your heart be overcharged with ſurfeiting and drunkenneſs, and the cares of this life*, Luk. 21. 34. And this exceſs which is in Drunkenneſs, is a great evil, and the cauſe of very many evils alſo, ſome of which have beeen intimated before.

As, Hereby men unfit themſelves for the end for which they are betruſted with this Worlds good, which is, to do good therewith to others alſo: For whatſoever intereſt men have in the things of this world, or right to diſpoſe them; yet they are owners of them, not as abſolute Lords, but as accountable Stewards, *Luk.* 16. 1—8; and muſt give an account to the great and ſupream Lord in due ſeaſon, *Rom.* 14. 9—12. 2 *Cor.* 5. 10. Now when men conſume theſe goods upon the ſervice of their luſts, many times their own Families, if they have any, their Wives

and

and Children, *&c.* may be in great want: *And he that provideth not for his own, eſpecially for thoſe of his own houſehold, he hath denied the Faith, and is worſe than an Infidel,* 1 Tim. 5. 6—8. Or, if they be provided for, there are many poor creatures of mankind, for whom Chriſt died, who are in great wants, and ſtraits, and deſtitute of daily food: And what God hath put into our hands, and commited to us, is, to take our own portion out of it, and to do good to others with the reſidue, who ſtand in need. And ſo they are called, and are another mans; even given to us for refreſhing the Bowels of others, *Luk.* 16. 12. And we are inſtructed, *not to withhold good from them to whom it is due, or from the owners thereof, when it is in the power of our hand to do it,* Prov. 3. 27, 28. But now when men are given to *Wine*, or *Strong Drink*, and ſo to prodigality, they put themſelves out of capacity to adminiſter to others to whom it is due, by the inſtructions of their Lord, as otherwiſe they might do. *This was the iniquity of Sodom, pride and fulneſs of bread*; *and* as the conſequent, and concomitant thereof, *abundance of idleneſs*; *neither did ſhe ſtregthen the hand of the poor and needy*, Ezek. 16. 49. Indeed this Drunkenneſs and exceſſive ſpending, both take away the heart, and hinder men from pitying others; and alſo diſable

diſable them, ſo as it is not in the power of their hand to do good, as otherwiſe it might be.

And again, when men through their intemperance are prodigal and profuſe, many times at laſt it ſo impoveriſhes them, as that they fall into ſome other bad courſe and practice for providing for themſelves, or for their luſts: As, by their poverty they are led to defraud and over-reach others; and ſometimes more groſly to ſteal from others: *Agur* prayed God *to feed him with bread convenient*; *leſt*, ſaith he, *I be poor and ſteal, and take the name of my God in vain*, Prov. 30. 9.

However, it makes men greedy of filthy lucre, that they might ſtill have wherewith to riot, and ſpend upon their luſts. As the Lord ſaith of *Iſraels* Watch-men in former times: *they are all greedy dogs, which can never have enough, which know not to be ſatisfied — they all look to their own way, every one for his gain from his quarter: Come ye, ſay they, I will fetch Wine, and we will fill our ſelves with ſtrong drink; and to morrow ſhall be as this day, and much more abundant*, Iſa. 56. 11, 12. ſo it is ſaid of the King of *Babylon*. *Becauſe he tranſgreſſeth by wine — he keepeth not at home, who inlargeth his deſire as hell, and is as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people.*

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Where [*his tranſgreſſing by Wine*] is laid down as the cauſe of all his greedy and inſatiable deſire after the inlarging his Dominions, as one that could never have enough, *Hab.* 2. 5. yea, many are the evil fruits of this Drunkenneſs, and of that exceſs and prodigality which is in it. As ſometimes when perſons have ſpent all, and reflect, and look back again upon it, it fills them with an heap of grief, and deſperate ſorrow, even with *worldly ſorrow*, which *worketh death*, Ezek. 23. 33. ſometimes their exceſs leads them to bear falſe witneſs againſt others, or to kill and murder them in ſecret, if they may but advantage themſelves thereby, and get more fewel to conſume upon the fire of this brutiſh, and vile affection and luſt of intemperance.

And indeed, that there is ſuch exceſs in Drunkenneſs, namely, a profuſe and prodigal ſpending of ones eſtate, and that alſo leads to many other evils, as is in part ſhewn: The conſideration of it might move us to flee from inſobriery, as from the face of a Serpent. Alas, what account will men give of their ſtewardſhip, when they appear before the Judgment-ſeat of Jeſus Chriſt our Lord? If the unprofitable Servant, who hid his Lord's talent in the earth, and when his Lord came to reckon with him, returned back to his Lord that which was his, muſt be caſt into outer

outer darkneſs, where ſhall be weeping and gnaſhing of teeth, Becauſe he had not improved it; how can ſuch eſcape the wrath to come, who conſume their Lord's goods upon their luſts? How altogether unaccountable will their prodigality and waſtfulneſs appear to be, when God ſhall render to every one according to his deeds! *Matth.* 25. 24—30. with *Chap.* 24. 48—51. Then will he ſay to the unprofitable ones, and much rather to thoſe great Waſters who continue ſuch, and are not waſhed from this Iniquity in the blood of the lamb: *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels: For I was an hungred, and ye gave me no meat, I was thirſty, and ye gave me no drink*, &c. Which account of the eternal Judgment is immediately ſubjoyned to that of the unprofitable Servant, *Matth.* 25. 30—42, *He ſhall then have judgment without mercy, who ſhewed no mercy*, but waſted away all that ſubſtance which his Lord committed to him, and remembred not to ſhew mercy to the poor and needy, *Jam.* 2. 13, *Pſal.* 109. 14—16. Remember what was the portion of the rich man, who lived like an Epicure; and which parable is preſently added after that concerning the ſteward who had waſted his Lord's goods: *He fared ſumptuouſly every day, and remembred not to ſhew mercy to poor Lazarus:* And at laſt, the place

place of torment was his portion, in which he could not obtain a drop of Water to cool his tongue, who had ſwallowed and devoured ſo much Wine and ſtrong Drink in his life-time, *Luk.* 16. 1—19—25. *Oh conſider this now, yet that forget God,* that you may not purſue Drunkenneſs in which is exceſs, *leſt hereafter he tear you in pieces, and there be none to deliver.*

2. In which is [*Exceſs*]: namely, a profuſe waſting and miſpending our precious time which God is graciouſly giving and continuing unto us, to the end we might *ſeek after the Lord while he may be found, and call upon him while he is near at hand.* In verſe 16, of this Chapter, the Apoſtle had exhorted theſe believers *to walk circumſpectly—redeeming the time,* or opportunity: now as oppoſed to redeeming the time, he warning of Drunkenneſs, ſaith, *therein is exceſs,* a waſteful conſuming and miſpending, or ſelling away our time upon, and for the Service of our luſts: And this ſhould powerfully move and ingage us to receive the Admonition here given unto us, *not to be drunk with Wine:* certainly had not Chriſt been made fleſh for us, had he not been made a partaker of fleſh and blood, and died for us, *and through death deſtroyed him that had the power of death, that is, the Devil:* we muſt neceſſarily have been *all our life-time ſubject to the bondage of the Devil,* and muſt have done *and ſerved his luſts* and requirings, *Heb.* 2. 14, 17.

17. But to the end that his ſnare might be broken, and we delivered, therefore our Lord Jeſus by the grace of God taſteth death for every man: And hath procured a comfortable life-time for us here: But to what end, ſuppoſe we, hath he ſo done? Is it that we ſhould return to our former bondage? no certainly; for then he needed not to have been ſo greatly abaſed, and ſo to have humbled himſelf, that he might deliver us therefrom. But therefore he died for us, and roſe again, and continues through his mediation a life-time to us; that after his grace brings Salvation to us, *we ſhould no longer live* the reſt of our time *in the fleſh, to the luſts of men, but to the will of God*, 1 Pet. 4. 2, 3. where it plainly appears, the *luſts of men*, our own or others, and the *will of God*, are oppoſed the one to the other. Thoſe that live to the former, cannot live to the latter. Though to every thing there is a ſeaſon, and a time to every purpoſe under heaven, *Eccleſ.* 3. 1—11, yet it is contrary to the will of God, that we ſhould live any of our time in the fleſh, to the luſts of men; nor was it at all the end of Chriſt towards us in dying for us; *But that we being dead to ſin, might live to righteouſneſs*, 1 Pet. 2 24, *He hath delivered us from the hand of our enemies, that we might ſerve him without fear, in holineſs and righteouſneſs*

neſs before him all the days of our life: that our whole time might be imployed in the Service of him who hath ſo greatly loved us, and ſo wonderfully teſtified it towards us, *Luk.* 1. 74, 75. But now in Drunkenneſs is exceſs, a great waſting and miſpending our precious time, the comfortable injoyment and continuance whereof we have at ſo dear a rate: A great deal thereof is ſpent, or miſpent rather, in the act of intemperance; And a great deal in the conſequent thereof; for thereby men fit and diſpoſe themſelves to ſlothfulneſs and ſleepineſs, as is ſaid; and unfit themſelves for the ſeeking after, and ſerving the Lord, in whoſe hand is our breath, and all our time: Oh how prodigal are men, ſuch men, of their time, as if it were given them to ſuch an evil end! or as if they knew not how otherwiſe to paſs it away, when as alas, our days upon the earth are as a ſhadow, and there is no abiding: And we are ſojourners here, and ſhould therefore *paſs the time of our ſojourning in fear*, 1 Pet. 1. 17, 18. How like fools do men act herein, eſpecially ſuch as profeſs themſelves to know God, and his grace in Chriſt! they cannot recall that which is paſt, nor can aſſure themſelves of a days continuance for the future: they cannot boaſt themſelves of the morrow, *for they know not what a day may bring forth*, Prov. 27. 1. *No man is ſure*

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of life, Job 24. 22. And yet how prodigal are intemperate ones of their time, as if they were delivered, or preſerved to do whatſoever is right in their own eyes, or could continue themſelves in this world during their own pleaſure! Oh! it doth behove us always *to redeem the time* and opportunity, and eſpecially, *when the days are evil*; that we may *hear wiſdom, and watch daily at her gates, and wait at the poſts of her doors: And the holy ghoſt ſaith*; *To day if ye will hear his voice, harden not your hearts*, Heb. 3. 7,8, 15. But alas, how ſhall we be thus found doing, if we overcharge our hearts with ſurfeiting and drunkenneſs! Conſider, what exceſs and miſpending of time there is in ſuch evil and riotous practiſes, and conſider it before it be too late; before the day and time paſs as the chaff before the fierce anger of the Lord come upon you; leſt you mourn at the laſt, when the things belonging to your peace are hid from your eyes, becauſe you knew not the time of your viſitation, and ſay, *How have we hated inſtruction, and our hearts deſpiſed reproof!* ſay not as the people in former times did, *The time is not come*, the time that we ſhould come to Chriſt, and be made an habitation for God, that he may dwell in us at his houſe: for is not that time come? and yet is it time for you to make Proviſion for the fleſh to fulfil the luſts there-

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of? Doth God continue you ſtill in the land of the living, that you ſhould abuſe your ſelves, and his good creatures, for the ſatisfying of your vile and brutiſh affections? *Hag.* 1. 2–4, *&c.* Truly men herein are more brutiſh than many brute creatures; which are made to be taken and deſtroyed. *Even the Stork in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming.* (and will not be hindred therefrom by any means). But alas, intemperate ones know not the opportunity, they obſerve not the time for applying their hearts to wiſdom, that is alotted them: they ſtill in their actions cry, *The time is not come for that:* And therefore great will be the miſery of ſuch as go on in not knowing, or miſpending their time: For as *the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare; ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them,* Jerem. 8. 7, 8. Eccleſ. 8. 6–8. and 9. 12. Truly all our life-time is little enough to be ſpent in the ſervice of him who hath ſo greatly loved us, when we were dead in ſins and treſpaſſes, as to give his Son to die for us: And how have good men complained of the ſhortneſs of it? *Job* 10. 20. *Pſal.* 39. 4, 5. *Job* ſaith, *My dayes are ſwifter than a Weavers ſhuttle,* Job 7. 6.

My dayes are ſwifter than a Poſt, they flee away, Job 9. 25: And yet his dayes were dayes of wonderful affliction and heavineſs; and it might be thought he might otherwiſe have judged of them: But alas, Drunkards in their exceſſive ſpending and miſpending of their times, do by their works declare, that they think their dayes are ſo long and tireſome, that they know not how to paſs them away, were it not for ſuch riotous filthy practices. Oh! that the time paſt of our life may ſuffice us, that we have waſtfully and unprofitably miſpent ſo much of our time allotted us to ſeek the Lord in; and that now we may avoid, and flee from all Intemperance, in which is ſuch exceſs, and profuſe waſting of it: For yet *while it is called to day, it is an accepted time; now is the day of ſalvation*, in which we may receive his grace to purpoſe, that we may be ſaved, 2 *Cor.* 6. 1, 2; leſt we provoke him at laſt to riſe up, and ſhut to the door againſt us; and then it will be too late for us to cry and call, and *ſeek to enter in at the ſtrait gate*, Luk. 13. 24—26. Prov. 1. 24—31; *Whatſoever thine hand findeth to do* (in the preſent time) *do it with thy might, for there is no work, nor device, nor knowledg, nor wiſdom, in the Grave whither thou goeſt: And there is no man hath power over the Spirit, to retain the Spirit; neither hath he power in the*

day

day of death, and there is no diſcharge in that war: neither ſhall wickedneſs deliver thoſe that are given to it, Eccleſ. 9. 10. and 8. 8. Jam. 4. 13—17.

3. In which is [*Exceſs*]: namely, uncleanneſs and incontinence, and all manner of filthineſs of the fleſh: This is an ordinary concomitant and conſequent of Drunkenneſs and Intemperance: and ſo the word here tranſlated [*Exceſs*] is rendred [*Riot*]. *Tit.* 1. 6. 1 *Pet.* 4. 4. As that includes in it *all manner of fornication, and uncleanneſs*, 1 *Pet.* 4. 3. with *verſ.* 4. And ſo whereas of the Prodigal it is ſaid, *He waſted his ſubſtance with riotous living*, or, living [*Exceſſively*], (the ſame word, as here) it is afterwards ſaid, *He hath devoured thy living with Harlots*, Luk. 15. 13. with *verſe* 30. And this underſtanding of it, agreeth well with the ſcope of the Apoſtle in this Chapter, in which he had been warning the believers of uncleanneſs: *But*, ſaith he, *fornication, and all uncleanneſs*, &c. *let it not be once named amongſt you, as becometh Saints; neither filthineſs, nor fooliſh talking, nor jeſting*, &c. *For this ye know, that no whoremonger, nor unclean perſon—hath any inheritance in the Kingdom of Chriſt and of God: Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the Children of diſobedience: Be*

not ye therefore partakers with them, Eph. 5. 3—7. And again, *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret*, verſ. 11, 12. And now to the end they might flee from, and avoid all filthineſs of the fleſh, he gives them this counſel, and backs it with this motive and argument, *Be not drunk with wine, wherein is exceſs*, or Riot; even all incontinent luſt whatſoever: And ſo the Scripture elſewhere, and frequently ſignifies to us, that in Intemperance is uncleanneſs, that doth provoke and prepare men for all filthineſs and uncleanneſs whatſoever: As to ſay,

1. It is the cauſe of unnatural uncleanneſs, of going after ſtrange fleſh, and committing thoſe vile affections, in the ſervice and ſatisfying whereof, *Women change the natural uſe into that which is againſt nature: Likewiſe alſo the men, leaving the natural uſe of the woman, burn in their luſt one toward another; men with men working that which is unſeemly, and even a ſhame to ſpeak of*, Rom. 1. 26, 27. Eph. 5. 11, 12. And which Iniquity is ſo abominable in the ſight of God, as that by the Law thoſe that were guilty of it, *ſhall ſurely be put to death, their blood ſhall be upon them*, Levit. 18. 22, and 20. 13. And by the Law of Chriſt, thoſe that are guilty of it, and

and not waſhed from it, *ſhall not inherit the Kingdom of God*, 1 Cor. 6. 9, 10, 11. I ſay Intemperance leads many perſons to this abomination which is againſt nature, both Men and Women. This was the Iniquity of *Sodom* (which was ſo highly guilty of this unnatural abomination, as that upon the account thereof God deſtroyed them with Fire and Brimſtone from Heaven: and from whence this uncleanneſs is called *Sodomy*; and thoſe guilty of it, *Sodomites*, Gen. 19. 5—7. 24. 1 King. 14. 24, &c.) I ſay, this was their Iniquity, *Pride* [*fulneſs of bread, and abundance of idleneſs*]: they ſurfeited upon the abundance of thoſe things which that fruitful Countrey afforded; and ſo apted themſelves for this Iniquity, *Ezek.* 16. 49; with *Gen.* 13. 10. *Luk.* 17. 28, 29. And ſo the Apoſtle ſaith of thoſe that turned the Grace of our God into laſciviouſneſs, and whom he compares to *Sodom* and *Gomorrha*, for going after ſtrange fleſh, and ſo defiling the fleſh; That they fed themſelves without fear, *Jude* 4. 7, 8—12. And Laſciviouſneſs, Luſts, Exceſs of *Wine*, Revellings, Banquetings, &c. are all joyned together by the Apoſtle, 1 *Pet.* 4. 3, 4. And before he ſpeaks of *Iſraels* great Iniquity, *viz. They have deeply corrupted themſelves, as in the dayes of Gibeah*: at which time the inhabitants thereof were deſiring, and would have defiled themſelves

with ſtrange fleſh, *Judg.* 19. 15, 16—22, 23. I ſay, before the Prophet taxes them with this evil, he firſt reproves them for their great Intemperance, and Drunkenneſs, *Hoſ.* 2. 5—8. and 3. 1. and 4. 11. and 7. 3—5. and 9. 9.

2. And alſo in Drunkenneſs is exceſs and Incontinence, as to all natural uncleanneſs whatſoever: *When men are fed to the full, they then,* too uſually, *commit adultery, and aſſemble themſelves by troops in the Harlots houſes: They are as fed horſes, every one neighing after his neighbours wife,* Jer. 5. 7, 8. This the Daughters of *Lot* knew, and therefore they made their Father Drink *Wine,* that thereby he might be provoked to that Inceſtuous evil, *Gen.* 19. 31—38. And when the Holy Ghoſt warns the Sons of Wiſdom to beware of Drunkenneſs, he ſets before them this, as a motive to engage them to receive the admonition, *viz.* That it will lead to uncleanneſs: Therefore he ſaith, *Look not thou upon the Wine when it is red, when it giveth its colour in the Cup, when it moveth it ſelf aright—Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things,* Prov. 23. 29—31—33. So the Apoſtle puts Rioting and Drunkenneſs, before Chambering and Wantonneſs, to ſignify, that the former Luſts lead men and women unto, and apts them for the latter, *Rom.* 13. 13. And

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ſo Drunkenneſs and Revellings, or, exceſs of *Wine* and Revellings, are joyned together; In which Revellings they gave up themſelves to, and acted all uncleanneſs and filthineſs; and whereto they prepared the way, and fitted themſelves by their Drinking *Wine* or *Strong Drink* exceſſively, *Gal.* 5. 21. 1 *Pet.* 4. 3. And ſurely, ſo it too oft comes to paſs, that thoſe perſons who are unſober in their uſe of the good creatures of God, do hereby ſo pamper the fleſh, as that ſuch perſons *give up themſelves to laſciviouſneſs, to work all uncleanneſs with greedineſs*; and many times ſuch are ſo ſwallowed up of *Strong Drink*, as that they are bereaved thereby of the underſtanding of a man: and how then ſhould they be in any capacity to avoid, or abſtain from any manner of filthineſs, though it be never ſo abominable to God, loathſom to ſober men, and deſtructive to themſelves; and that, not unto their Souls only, but to their outward man alſo? To the end therefore that we may flee Fornication, and abſtain from all filthineſs of the fleſh, whether unnatural, or natural, which is ſo highly diſpleaſing and provoking to God, be we temperate in all things, feed we our ſelves with fear, and let us not ſurfeit on theſe periſhing meats, or drinks: *Meats for the belly, and the belly for meats, but God ſhall deſtroy both it and*

them: Now the body is not for fornication, but for the Lord; and the Lord for the body, 1 Cor. 6. 13. And when we are at any time in ſuch places as in which there are rich and ſumptuous feaſts, and great abundance of *Wine*, and *Strong Drink*, and may partake thereof freely; Oh! then eſpecially let us put a Knife to our Throats, if we be perſons given to appetite. Take we heed that we be not deſirous of thoſe dainties; for they are deceitful meat: But let us keep under our Bodies and Appetites, and bring them into ſubjection: and let us not (in this ſenſe) ſuffer our mouths to cauſe our fleſh to ſin; leſt we thereby provoke God to be angry with us, 1 *Cor.* 9.25—27. *Eccleſ.* 5.6. And ſo much alſo to the motive and argument laid down by the Apoſtle to ſeal home his Dehortation, *Be not drunk with Wine, wherein is exceſs*; exceſſive ſpending our ſubſtance; exceſs in waſting and miſpending our precious time; and all, and all manner of incontinence and uncleanneſs,

3. We come in the laſt place to conſider, and ſpeak unto the Exhortation and Inſtruction which the Apoſtle gives to theſe Believers, by way of oppoſition unto what he had dehorted them from, and warned, and admoniſhed them of; [*But be ye filled with the Spirit.*]

In ſpeaking whereto we ſhall endea-

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vour to conſider and ſhew theſe following things: Namely,

I. What is meant and intended by [*the Spirit*] here ſpoken of, and with which they ſhould be filled.

II. How, or in what reſpects [*the Spirit*] anſwers unto, though yet it infinitely exceedeth *Wine*.

III. What it is [*to be filled*] with the *Spirit*.

IV. Note ſome Inſtructions from this Exhortation of the Apoſtle.

I. What is meant and intended by [*the ſpirit*] here ſpoken of, and with which they ſhould be filled. To that we ſay, that by [*the ſpirit*] is not meant the Spirit of the World, or any evil Spirit (1 *Cor.* 2. 12. *Epheſ.* 2. 2.) which leads us to love the World, and the things of this World, of which we are admoniſhed, 1 *Joh.* 2. 15, 16. *Col.* 3. 1, 2. for the *Spirit* here is oppoſed to *Wine*, which may in general ſignifie, all the things here below, in which men are in vain ſeeking comfort, chearing, and rejoycing to their Hearts and Spirits: But hereby is meant, the *ſpirit of God*, 1 Cor. 2. 12, even the holy Spirit, the comforter, whom the Father hath ſent forth in Chriſt's name, to give forth the full of the Teſtimony; and by which we have the Goſpel now preached to us according to the *Revelation* of the myſtery:

and

and the myſtery ſo opened and made known, as in former times it was not made known to the ſons of men, *Joh.* 14. 16, 17, 26. and 15. 26. 1 *Pet.* 1. 12. *Eph.* 3. 3—5. And the work of which Spirit is, to teſtifie of Chriſt, *Joh.* 15. 26. Of his death, as actually ſuſtained, and overcome; of his having been actually raiſed again from the dead, according to the Scriptures; of the excellency, compleatneſs, and everlaſting acceptableneſs of his own Sacrifice once offered; ſo as, *there needs no more ſacrifice for ſin*: Of his being exalted with, and to God's right hand, a Prince and Saviour: The Saviour of the World, in what he hath done and is become: The Saviour of all men, eſpecially of them that believe, in what he is now doing, *&c.* *Joh.* 15. 26. *Act.* 5. 30—32. *Heb.* 10. 10—15. 1 *Joh.* 4. 13, 14. 1 *Tim.* 4. 10. And that *he ſhall come again*, Joh. 16. 13. This Spirit is called, and is *the ſpirit of Chriſt*, Rom. 8. 9. *Phil.* 1. 19. Both becauſe it reſts upon him immeaſurably in the nature of man, upon the account of his having been ſlain for us, *Mat.* 12. 28. *Act.* 2. 33. *Rev.* 5. 6. And he hath ſhed forth, and ſent him from the Father, *Luk.* 24. 49. *Joh.* 15. 26. *Act.* 2. 33. And it is his work and office to glorifie Chriſt, and to take of his things, and to ſhew unto us, *Joh.* 16. 14, 15. And in glorifying him in the Teſtimony, as now come forth, To reprove

prove and convince the World of ſin, of righteouſneſs, and of judgment; and to teach the Believers all things, and guide them into all truth, and ſhew them things to come: And to be the Comforter of them, and Advocate in and for them; To be the Spirit of Wiſdom and *Revelation* to them in the knowledg of Chriſt, *Eph.* 1. 17, 18. To bring to their Remembrance, and mind them of his ſayings, *Joh.* 14. 26. To teach them how to pray, and what to pray for as they ought, *Rom.* 8. 26. To give them wherewith to Anſwer all their Adverſaries and Oppoſers, *Mat.* 19. 19, 20. *Luk.* 12. 11, 12. To baptize them into one body, and make them to drink into one Spirit, one inlightned mind and judgment, 1 *Cor.* 12. 13. *Epheſ.* 4. 3—5. To ſtrengthen them, that Chriſt may dwell in their hearts by Faith, *Eph.* 3. 16. To prepare them more and more for an habitation of God, *Eph.* 2. 22. To help them to mortifie their luſts and corruptions, *Rom.* 8. 13. *Gal.* 5. 16, 17. To conform them, in beholding Chriſt's glory in the Goſpel, into his Image and Likeneſs, 2 *Cor.* 3. 18. To fill them with the fruits of Righteouſneſs which are by Jeſus Chriſt to the praiſe and glory of God, *Gal.* 5. 16—22. *Eph.* 5. 9. To direct them to have their Acceſs through Chriſt unto the Father at all times, and for all things, according to his light and direction, *Eph.* 2. 18.

18. To make them uſeful inſtruments of good to others among whom they live, and unto whom they have opportunity to ſpeak, *Iſa.* 59. 21. 1 *Cor.* 12. 7. and ſo to perfect whatſoever doth concern them: All which he doth by his bearing witneſs of the blood of Chriſt which hath been ſhed for mankind, and the ends and virtues thereof; and the free and immenſe love and charity of God therein commended to us, 1 *Joh.* 5. 4—6. And becauſe by this holy Spirit in glorifying Chriſt, God doth work all our works in us; and perfect all that doth concern us; and all is given by this Spirit, therefore [*the ſpirit*] is uſed as a comprehenſive word, in which all heavenly and ſpiritual things are contained. It is even the whole of, and anſwers unto the bleſſing of *Jehovah*, a *Iſa.* 44. 3, *I will pour* [*my ſpirit*] *upon thy ſeed, and* [*my bleſſing*] *upon thine off-ſpring.* And he is ſet down as comprehenſive of all ſpiritual good things: Hence whereas in one Evangeliſt Chriſt ſaith; *How much more ſhall your father which is in heaven give* [*good things*] *unto them that ask him?* It is thus expreſſed in another; *How much more ſhall your heavenly father give* [*the holy ſpirit*] *to them that ask him?* Mat. 7. 11. with *Luk.* 11. 13. And this was the one thing, as it were, Chriſt promiſed that he would pray for, and ſend unto his Diſciples, when he was taking

his

his leave of them; *even the holy ſpirit*, Joh. 14. 16, 17, 26. and 15. 26. and 16. 7—15. *Luk.* 24. 49. And [*the ſpirit*] is ſet down, as containing the bleſſing of *Abraham*, as the Apoſtle intimates in ſaying, *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us*—*That the bleſſing of Abraham might be in Chriſt for the gentiles, that we might receive the promiſe of the ſpirit through faith*, Gal. 3. 13, 14. *And hereby we know that we dwell in him, and he in us, becauſe he hath given us of his ſpirit: And he that hath not this ſpirit of Chriſt*, (whatever elſe he may have, or be poſſeſſed of) *he is none of his* (in a peculiar conſideration), 1 *Joh.* 4. 13. *Rom.* 8. 9. This is the Spirit here meant and intended by the Apoſtle, of which, now in this day, the believers receive but a firſt fruits: The harveſt thereof is ſtill to be waited for, as well as the Adoption, the Redemption of the body, which is to be given and effected in due time alſo, by this holy Spirit, *Rom.* 8. 11, 23. *John* 6. 63.

And by [*the ſpirit*] is alſo meant, together with the former, The Goſpel of Chriſt, eſpecially as it hath been now preached to us according to the *Revelation* of the myſtery: And many times this bears the Name of the Spirit; becauſe it hath been given forth by the Spirit, and with the holy Spirit came down

down from Heaven, 1 *Pet.* 1. 12. And the Apoſtles in preaching it, have ſpoken it, not in the words which man's wiſdom teacheth, but which the holy Ghoſt teacheth, compareing ſpiritual things with ſpiritual: they *ſpake as the holy Ghoſt gave them utterance.* Yea, in theſe laſt days the Spirit was poured forth more abundantly than in former times; eſpecially after Chriſt's aſcenſion, and receit thereof in the nature of man, To make known the myſtery to the Apoſtles, and by them to us, as in former times it was not made known to the Sons of men, *Act.* 2. 1 *Cor.* 2. 10—12. *Eph.* 1. 8, 9. and 3. 3—5. And with this Goſpel of Chriſt the holy Spirit is preſent unto the end of the World; ſo as that it is the miniſtration of the ſpirit and life, 2 *Cor.* 3. 6, 8. And he that miniſtreth it, miniſtreth the Spirit, 2 *Cor.* 3. 6. *Gal.* 3. 5. And he that receiveth this teſtimony of Jeſus, receiveth the Spirit, *Gal.* 3. 1, 2. And he that rejecteth and deſpiſeth it, deſpiſeth and rejecteth the holy Spirit, 1 *Theſ.* 4. 8. Hence the words which Chriſt ſpake unto us are ſaid to be, and *are ſpirit and life*, Joh. 6. 63. And the Apoſtles were able Miniſters of the new Teſtament, *not of the letter, but of the ſpirit*, 2 Cor. 3. 5, 6. And the Spirit is ſaid to be the word of God, even the Goſpel of Chriſt, *Epheſ.* 6. 17. And the Teſtimony of Jeſus is *the ſpirit of prophecy*, Rev. 19. 10. And

where-

whereas our Saviour ſignifies unto us the neceſſity of a mans being born of the Spirit, that he may enter into the Kingdom of God, *Joh.* 3. 5, 6, 8, the Apoſtles explicating it unto us ſhews, that the immortal and incorruptible ſeed is the Goſpel, 1 *Cor.* 4. 15. the word of truth, *Jam.* 1. 18, 19. the word which by the Goſpel hath been preached to us, 1 *Pet.* 1. 23—25. *Gal.* 4. 21—29. And ſo alſo [*the ſpirit*] with which they ſhould be filled, is the Word and Teſtimony of Chriſt: And this underſtanding of it agrees well with the ſaying of the ſame Apoſtle in another Epiſtle, in which he is ſpeaking to the ſame purpoſe as here. For whereas here he ſaith, *Be ye filled with the ſpirit; ſpeaking to your ſelves in Pſalms, and Hymns*, &c. He thus elſewhere expreſſeth it: *Let the word of Chriſt dwell richly in you in all wiſdom: Teaching one another in Pſalms, and Hymns*, &c. Compare *Eph.* 5. 18, 19, with *Col.* 3. 16. 17. And this [*the ſpirit*] wherewith they ſhould be filled, the Goſpel of Chriſt, and the holy Spirit which breathes therein, and always accompanies it; and in which he teſtifies of Chriſt, glorifies him, and takes of his things, and ſhews unto us. And ſo we have briefly ſpoken to the firſt thing, and come to the ſecond, *viz.*

II. How, or in what reſpects [*the Spirit*] anſwers

anſwers unto, though yet it infinitely exceedeth *Wine.*

It doth appear in the very words, that though the *Spirit* be oppoſed unto *Wine*, and ſignified to be exceedingly and inexpreſſibly better: yet there is ſome anſwerableneſs between theſe two: But there is nothing in the *Spirit* anſwering to any evil in the *Wine.* Of the former it is ſaid, therein is exceſs, but not of the latter: we cannot exceed in drinking in the *Spirit*; nor will our being filled therewith, lead us to any thing that is diſpleaſing unto God, or hurtful unto men: But the *Spirit* doth in many particulars anſwer unto *Wine*, as that is good, and may lawfully and commendably be made uſe of by us (though ſtill, as we have ſaid, it infinitely exceeds, and excels it): As to ſay,

1. *Wine is the blood of the Vine*, or Grapes, which are the fruit of the Vine; it proceeds from the Vine, without which we could have no *Wine* properly ſo called, *Gen.* 49. 11, 12. *Matth.* 26. 29. So it may be ſaid of the *Spirit* as ſent forth, and communicated to us; It is the blood, or fruit of the Vine, of *the true Vine, which cheareth the heart of God and man*, even of Jeſus Chriſt who is *the true Vine*, Joh. 15. 1. We could have had no *Spirit* but by and from him, by his having been *trodden in the wine-preſs*, as it were: It is indeed the blood of the *Vine*, the

the procurement and product of the precious Blood and sufferings of our Gracious and blessed Redeemer. It is upon the account of Wisdom's having killed her killing, that the *Wine* is mingled, that the *Spirit* is received into the nature of man, that it might be imparted to us, and that we have any Gospel, or glad tidings preached to us by the messengers, *Prov.* 9: 1—3. So much our Lord Jesus signifies to his Disciples: *It is expedient for you*, saith he, *that I go away* (that he departed from them by death, that *he died for our offences, and rose from the dead for our justification*, and went to him that sent him): *For if I go not away, the Comforter*, this Holy Spirit, *will not come unto you: But if I depart, I will send him unto you*, Joh. 16. 7. *The Father hath so loved him, that he hath given all things into his hand*; and particularly, given the Holy Spirit unto him without measure, to speak and make known Gods words. But the reason why he so loved him, was because *he laid down his life, that he might take it again*, compare *Joh.* 3. 34, 35. with *chap.* 10. 17. It is because Christ died for our sins according to the Scriptures, and was raised again, and exalted, that he hath received of the Father the Holy Spirit, which also he shed forth upon his holy Apostles, that by them the Preaching might be fully known, *Act.* 2. 31—33. It

was upon the *Lamb that had been slain*, that *John* saw the *seven eyes, which are the seven Spirits of God sent forth into all the earth*, Rev. 5. 6. And because this *Spirit* is procured for us, and dispensed to us by the Blood of this *Vine*, therefore it may be called, and included in his Blood, as that which is obtained by Blood is called Blood, 2 *Sam.* 23. 16, 17. *Act.* 1. 19. So whereas in one place it is said, *Come drink of the Wine that I have mingled*, to wit of his *Spirit*: In another it is said, *My blood is drink indeed: He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*, saith our Saviour: compare *Prov.* 9. 3—5. with *Joh.* 7. 37—39. and 6. 53. 54—56. Oh! this *Spirit* is *Wine* in this respect, *Wine* by way of eminency; it is the product of *the true Vine*, who hath been tormented for our transgressions, bruised for our Iniquities: Hence the *Spirit* is called, as hath been said, *the Spirit of Christ*, because obtained by him, put upon him, and sent forth from him, 1 *Pet.* 1. 11. *Rom.* 8. 9. *Philip.* 1. 19. And the *Spirit* of Gods Son, *whom he in the fulness of time sent forth, made of a woman, made under the Law, to redeem us that were under the Law*, Gal. 4. 4, 5, 6. This is *Wine* indeed, the Blood of *the true Vine*; to him are we beholding for it, and have therefore cause to give thanks to God for his unspeakable gift; and to do it in the name of our Lord

Jesus

Jesus; and so to thank Christ Jesus our Lord, who hath been Sacrificed for us, that this *Wine* might be mingled for us, and dispensed to us. 2 Cor. 9. 15. Eph. 5. 18—20. 1 Tim. 1. 13—15.

2. As *Wine* was used to wash away spots from Garments, and make them clean and comely; for so much appears to be meant by that Prophesy of *Jacob* concerning *Judah*; *He washed his garments in Wine, and his clothes in the blood of Grapes*; Whereto possibly respect may be had, in saying *They have washed their robes, and made them white in the blood of the Lamb*, who is *the true Vine*, Gen. 49. 11. Rev. 7. 14. And as *Wine* was used to cleanse away filth, the filth of Wounds, as appears, Luk. 10. 34; So it is certainly true concerning this Spiritual *Wine*; it is proper to wash us from all our pollution and defilements, and to cleanse and heal the Spiritual Maladies of our Souls. This is therefore called frequently the *Holy Spirit*, not only to denote that he is so in himself, but in his work also, to sanctify us, by bearing witness of, and sprinkling and applying the Blood of *the true Vine*, even of Christ, unto us. Hence the Apostle declaring what filthy and poluted creatures some of the *Corinthians* were, he saith, *They were washed and sanctified in the name of the Lord Jesus Christ, and by the Spirit of our God*.

1 Cor. 6. 9—11. *And the Lord doth wash away the filth of the daughters of Zion, and purge the blood of Jerusalem —by the Spirit of judgment, and by the Spirit of burning: so that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy*, Isa. 4. 3, 4. And the Baptist doth declare unto us, that this is the work of Jesus Christ, to Baptize, and wash men with the *Holy Spirit*, *Mar.* 1. 8. And the sanctifying men, separating them from their polutions, and dedicating them unto God, is attributed to the *Spirit* as his proper work, 2 *Thes.* 2. 13. 1 *Pet.* 1. 1, 2. And so also in and by the Gospel of Christ, which is called *Spirit*, as we have seen, Christ doth give us an escape from the pollutions of the world: *And it is the power of God to salvation, to every one that believeth, even to save them from their sins*, Rom. 1. 16. *Now are ye clean*, saith our Saviour, *through the word that I have spoken unto you*, Joh. 15. 1—3. And hereby may a young man, who is most apt and inclinable to pollution, cleanse his way, his works, walkings, and garments. *Psal.* 119. 9, And *they that are undefiled, and sincere in the way, who walk in the Law of the Lord—they also do no iniquity*, Psal. 119. 1—3. with *Gal.* 5. 16, 17. Oh! this is *Wine* indeed, to cleanse, and rinse us from whatsoever is polluting and defiling to us; to wash our Garments, and make them white

and

and therefore those who live in the *Spirit*, are instructed to walk in it also, whereby they shall be enabled to mortify the deeds of the body; and *as he who hath called them is holy, so also to be holy in all maner of conversation*, Gal. 5. 25. Rom. 8. 13.

3. *Wine* moderately taken, is proper to quench the thirst, and so to allay and remove the torment and affliction thereby caused unto a man, which is very great; so as it causes their tongues to fail, and cleave to the roof of their mouths, *Isa.* 41. 17. *Lam.* 4. 4. Thirst causes the youngest and strongest to faint, *Amos* 8. 13. And even to die, *Exod.* 17. 3. *Judg.* 15. 8. But now *Wine* is proper to asswage and quench it. Hence it is given as one Branch of the description of Covetous worldly men, that have no power to enjoy what God gives them; *they tread their Wine-presses, and suffer thirst*: Intimating, they refrain from, and deny themselves that which would quench their thirst, *Job* 24. 11. And the thirsty person is invited to buy *Wine* to quench his thirst, and satisfy him, *Isa.* 55. 1, 2. So we may say of the *Spirit*, it is *Wine* in a most eminent consideration in this respect, *viz.* to quench the thirst of the Soul and *Spirit*, which no other Drink or *Wine* will do: all other things are such as will not satisfy: but herewith our Souls may delight themselves, and be

abundantly satisfied, even every, or any, poor thirsty Soul, *Isa.* 55. 1, 2, 3. Hence our Saviour *in the last day, the great day of the Feast of Tabernacles, stood and cried, saying, If any man thirst* (which he might do notwithstanding that Feast) *let him come unto me, and drink.—But this spake he of the Spirit, which they that believe on him should receive,* &c. *Joh.* 7. 37—39. And indeed, such is the excellency of this Heavenly and Spiritual *Wine*, that it doth not simply quench the thirst of the Soul; but so abundantly satisfy it, as that in continually drinking in hereof, a man shall be preserved from thirsting after any other *Wine*: and he that cometh unto Christ continually, unto whom God hath not given the Spirit by measure, shall never thirst, *Joh.* 6. 35. This will take off his desire and appetite from all stolen-waters, or *Wine* of violence; from lusting after such things as our natural *Spirit* is thirsting for: As our Saviour saith in another Metaphor, *Whosoever drinketh of any other water shall thirst again: But whosoever drinketh of the water that I shall give him* (of this *Aquavitæ*, this blessed *Spirit*, *Isa.* 44. 3.) *shall never thirst* (to wit, after any other kind or number of Drink); *But the water that I shall give him shall be in him a well of living water, springing up to everlasting life*, Joh. 4. 10—13, 14. Such shall be inebriated, and

fully

fully satisfied with the fatness of his house, and he will make them drink of the River of his pleasures: for with him is the Fountain of life, Psal. 36. 7—9. Oh! Such a Feast hath God prepared for us in Christ, such *Wines* on the Lees, well refined, whereto this Holy Spirit is directing us, and which it is bringing nigh unto us in the Gospel, that were we feeding on, and drinking in hereof, our Souls would be so contented and satisfied, as that all excess in natural *Wine*, or *Strong Drink*, would be bitter to us, and we should loath, and not lust after perishing, deceitful things, which cannot profit, nor satisfy us, because they are vain. In Christ (whom this *Holy Spirit* glorifies, and of whose things he receives, and shews unto us) it hath pleased the Father that all fulness should dwell: and therefore there is an emptiness in all other things: And in drinking in of this *Spirit*, we should be helped to see, and say, and set our Seals to the truth of that saying of the Wisdom of God by the wisest of meer men, *Vanity of vanities, vanity of vanities, all is vanity and vexation of Spirit*, Eccles. 1. 2. and 2. 1—11, *Colos.* 1. 19.

4. Because as *Wine* doth make one *forget ones poverty, and remember their misery no more*, Prov. 31. 7, and doth comfort, chear, and make merry the heart of man,

Judg. 9. 13. *Psal.* 104. 15. *Eccles.* 10. 19. So eminently, the *Spirit* is *Wine* indeed, and answers to, though it inconceivably excels all other *Wine*: It is proper to heal the broken-hearted, and bind up all their griefs, and to comfort all that mourn; and doth comfort them that drink it in with everlasting Consolations: *It gives unto them beauty for ashes, the Oyl of joy for mourning, the garment of praise for the spirit of heaviness*, Isa. 61. 1—3. Luk. 4. 18. Hence the *Holy Spirit* is called the Comforter; because it is his work and office to comfort in all tribulations, and trials, and to make the heart merry, though heaviness be occasioned to the outward man by the temptations and trials men here meet with, *Joh.* 14. 16. 26. and 16. 7. And he is the *Comforter*, in bearing witness of Christ, of his sufferings, and the glory which therethrough he hath received, *Joh.* 15. 26. And indeed this Comforter doth glad at the heart those that drink in of his Cup of Consolation, in shewing unto them the great abasement of Christ, who by the grace of God tasted death for every man, and is raised again for their justification; and hath offered up himself a spotless Sacrifice unto God through this Eternal Spirit; and so hath made peace for us by the Blood of his Cross, purged away the guilt of our first sin and sinfulness, so as that it is no longer retained in

Heaven

Heaven against us; abolished our first death, and destroyed him that had the power of death, that is, the Devil: taken out of the way all contrary to us, &c. And the Law of the *Spirit* of life in Christ Jesus, doth make them free from the Law of Sin and Death, that walk after it, *Rom.* 8. 3—3. As well as also it shews unto us, that our loss is recovered, and all fulness treasured up in Christ, that we might be brought back to God: That by his own Sacrifice once offered, he hath obtained plenteous Redemption, even the forgiveness of sins for ever, *whereof the Holy Ghost is a witness to us*; and that God hath given to us eternal life, and this life is in his Son, *Heb.* 10. 10—15—18. 1 *Joh.* 5. 6—11. That in him all things are ready and prepared for us, even all things pertaining to life and Godliness: That in him *there is a feast of fat things prepared for all people, of wines on the lees; of fat things full of marrow, of wines on the lees well refined: In him dwelleth all the fulness of the Godhead bodily: and in him is all compleatness for us: And the Spirit and the Bride say come*, Isa. 25. 6. Col. 2. 9, 10. Rev. 22. 16, 17. Oh! what joy hath this sound of the *Spirit* caused to those amongst whom it hath been sounded? *Act.* 8. 5—8: and how hath their hearts been comforted, and helped to rejoyce *with joy unspeakable and full of glory*, who have received,

and

made to drink into this one *Spirit*? *Blessed are the people that know this joyful sound—In thy name they shall rejoyce all the day long*, Psal. 89. 15, 16. Indeed the natural *Wine* exceedingly falls short of this herein, though that be proper to comfort and chear the natural Spirit of a man, yet the Soul in a Spiritual consideration may be overwhelmed with sorrow and sadness, mean time. But this *Spirit* will fill the heart with solid and durable joy; and the heart of such as drink it in, shall rejoyce, *and their joy no man taketh from them*, Joh. 16. 22. with chap. 14. 16—18. And though the believing *Thessalonians* received Christs Gospel in much affliction, yet also *they received it with joy of the Holy Spirit*, 1 Thes. 1. 6. And though now the dayes were evil in which the Apostle writes to these *Ephesians*, sinful dayes, and dayes of affliction, both which cause sorrow: yet now he gives this exhortation and instruction to them, *Be ye filled with the Spirit*; and signifies in what follows, that this would apt, and dispose them to *Sing, and make melody in their hearts to the Lord*, Eph. 5. 18, 19. Oh! this is *Wine* indeed, that will make the heart truly, solidly, and everlastingly merry, and chearful, and comfort it with everlasting consolations, and good hope through Grace: well therefore may it be likened to *Wine*.

5. *Wine*

5. *Wine* is that which is proper to deliver the natural *Spirit* of a man from his fears and timerousness; and to make one bold, courageous against ones enemies, and notwithstanding any cause, or occasion of fear. Hence we have such expressions used: *Like a mighty man that shouts by reason of Wine; And he smote his enemies in the hinder parts, he put them to a perpetual reproach*, Psal. 78. 65, 66. *They shall devour and subdue with sling-stones, and they shall drink, and make a noise as through wine*, Zech. 9. 15. *And they of Ephraim shall be like a mighty man, and their hearts shall rejoyce as through Wine*, chap. 10. 5—7. And so it is an usual thing now in our dayes, that men may be delivered from fears, to drink *Wine* or *Strong Drink*: And indeed *the Spirit is Wine* in an eminent consideration in this respect, namely, it is that which doth strengthen against, and deliver from fears, those that drink it in: *For God hath not given us the Spirit of fear*, or cowardize; *but of power, of love, and of a sound mind: Be not thou therefore ashamed of the testimony of the Lord—But be thou partaker of the afflictions of the Gospel, according to the power of God*, 2 Tim. 1. 7, 8. Rom. 8. 15. And whoso hearkeneth unto Christ, the Wisdom of God, receives and entertains his Gospel, and turns at his reproofs; To such an one he will pour out his *Spirit*,

and

and make known his words: And *he shall dwell safely, and shall be quiet from the fear of evil*, Prov. 1. 20, 21—23, 33. Hence, as the Lord saith to his people in former times, *My Spirit remaineth among you, fear ye not*, Hag. 2. 5. So when he sent his Apostles to preach the Gospel in all the world, he first tells them, they should be indued with power, after the Holy Spirit was come upon them, and then should be his witnesses, being thus strenghened and imboldened, as well as fitted and furnished, *Act.* 1. 8. Truly we may say, This Holy Spirit in glorifying Christ, and shewing unto us, that he is indeed the Saviour of the world; In bearing witness of that plenteousness of redemption, and everlasting righteousness that is in him; and the love of God manifested in Christ, and that he is Love and Charity it self; hereby casteth out all fear, all fear that hath torment, out of the hearty Believer hereof, as with respect to God; and saves them from his wrath, and from the fears thereof: And such *receive not the Spirit of bondage to fear, but the Spirit of Adoption*: the Spirit of child-like boldness and confidence, to approach through Christ by this *Spirit* unto the Father, and so unto the Throne of Grace, and to cry *Abba Father*, 1 *Joh.* 4. 14—18, 19. *Rom.* 8. 15. *Gal.* 4. 4—6. *Eph.* 2. 18. *Psal.* 49. 5. And by this *Holy*

Spirit

Spirit we may be delivered from the fears of death, and though we walk in the midſt of the valley of it, yet to fear none evil, becauſe in the Light, and by the Teſtimony of the *Spirit* we may ſee, that Chriſt hath aboliſhed it, and deſtroyed him that had the power of it, that is, the Devil: *And will in due time deſtroy it utterly, even this firſt death*, Heb. 2. 14, 15. Pſal. 23. 4. 2 Tim. 1. 7—10. And in drinking in, and walking after this *Spirit*, we ſhall have boldneſs in every day of judgment, and both be delivered from the fear of our enemies, and be made courageous againſt them, and wax valiant in fight: Hence the Apoſtle ſaith concerning himſelf, and ſuch as in whom this *Spirit* dwelleth, and abideth; *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril or Sword?—Nay, in all theſe things we are more than conquerors through him that loved us*, 1 Joh. 4. 14—17, 18, 19. Rom. 8. 1—37. Herethrough they were ſtrengthned with ſtrength in their Souls, ſtrengthned with might by his *Spirit* in the inner man; and the word of God abiding in them, they were ſtrong, and helped to do valiantly; even to overcome the wicked one: and not to fear what Men or Devils could do unto them, *Eph.* 3. 16. 1 *Joh.* 2. 14. and 5. 4, 5. Thoſe that drink in of this good *Spirit*,

are

are of God, and shall overcome all their opposers, because greater is he that is in them, than he that is in the world: And they shall be valiant and victorious, *Not by might, nor by power, but by the Spirit of the Lord of Hosts*, Zech. 4. 6. And as in former times it was said, The Spirit of the Lord came upon such and such a man, *And he went out and prevailed against his enemies*; Judg. 3. 10, and 6. 34. and 11. 29—33. and 14. 19. Even so still, by this *Spirit* of the Lord, we may be delivered from all our fears of amazement, and be made bold and courageous like Lions, to resist and put to flight all our Spiritual enemies: Hence when the Apostle tells the believers, *That they wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*, or things: he directs them to take unto themselves, *the whole armour of God*; and particularly, *the sword of the spirit, which is the word of God, whereby we may overcome the wicked one, and all his instruments and temptations*, Eph. 6. 10—12—17. Rev. 12. 11. And so this spiritual wine is proper and powerful to deliver us from the fear of man which brings a snare, and causes men to comply, and have fellowship with them in their Drunkenness and intemperance, and in other unfruitful works of darkness,

darkness, lest they should incur their displeasure, or lose their favour and friendship. And to strengthen us to resist unto blood, striving against sin. And in walking in this Spirit, we shall not fulfil the lusts of the flesh, either for fear of the loss of mens favour, or for fear of their evil will, or punishment, but shall be strengthened to resist and overcome the world there-through.

6. Wine is good to be used for those who are infirm, and for their stomack sake, to strengthen them, and help them to digest: And it begets and preserves in them an appetite to their food, that they may thereby be fitted for any work or business: As the Apostle signifies, when he saith to *Timothy*, *Drink no longer water, but use a little wine for thy stomacks sake, and thine oft infirmities*, 1 Tim. 5. 23. So it is as with respect to this heavenly and spiritual Wine; in drinking in thereof, and being filled therewith, this will still beget in us an earnest desire and appetite unto wisdom's provision. It will indeed, as before we have said, take off our hearts and desires from thirsting after the Devils cup, *For we cannot drink the cup of the Lord, and the cup of Devils*, 1 Cor. 10. 21. But yet, if we have tasted the graciousness of the Lord by this Spirit, it will cause us still to come unto him and drink, *And to desire, as new-born babes, the sincere milk of the*

the word, that ye may grow thereby; that ye may grow in grace, and in the knowledg of our Lord and Saviour Jesus Christ, 1 Pet. 2. 2—4. And 2 Pet. 3. 18, *And even as the hart pants after the water-brooks, so with our Souls to pant after, and thirst for God, the living God*, even Jesus Christ, and God in him, which is the true God, and eternal life, *Psal.* 42. 1—3. and 63. 1—8. To hunger and thirst after righteousness, after Jesus Christ, who is *Jehovah* our Righteousness, *that we may win him, and be found in him, not having our own righteousness which is of the law, but the righteousness which is through the faith of Christ, even the righteousness which is of God by faith.* And that we might be changed into his Image, and be framed to a likeness of mind, and demeanour after the example of our Lord Jesus, *Matth.* 5. 6. *Phil.* 3. 7, 8—10. Thus it was with Christs Spouse, while she sate down under the shadow of that blessed Apple-tree, *and his fruit was sweet to her taste; and he brought her into the banquetting-house*, into the house of *Wine*, caused her to drink in of his *Spirit*: or ever she was aware, she was so filled with spiritual desire after, and earnest appetite unto this heavenly food, that she cryes out; *Stay me with flaggons*: vessels of small quantity, or small draughts, would not now suffice, or content her: But in drinking in of this Spirit before,

she

she had such a good stomach, that she now cries out and calls for flaggons; for a more abundant participation of this Spirit: And, *comfort me with apples, for*, saith she, *I am sick of love*: She was even restless and unsatisfied in her desires, that she might more eat of this living bread, even the flesh of Christ that was given for the life of the World, and drink in of his blood, as knowing this was most sweet, and desirable, and would nourish her Soul, and preserve it in life, even to the enjoyment of everlasting life, *Cant.* 2. 3—5. and 5. 8—16. and 6. 1. They that know, and have tasted of this gift of God, will still, and more abundantly ask and desire after it, that their Souls may delight themselves in that excellent feast which is prepared for men in Christ, and be satisfied therewith as with marrow and fatness, *Joh.* 4. 10. *Psal.* 63. 1—5—8. And this Spirit being drunk in by them, will cause their Souls to digest the food, the Spiritual food, which they eat, so as their Souls may prosper, and be like unto watered Gardens, and like Springs of water, whose waters fail not; that they may flourish in the Courts of our God, and bring forth fruit in old age, and be fat and green: *To shew that the Lord is upright —And there is no unrighteousness in him*, Psal. 92. 12—14. *That they may spring up as among the grass, as willows*

by the water courses: And may be trees of righteousness, the planting of the Lord; Filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God, that he in all things may be glorified by them through Jesus Christ our Lord, *Isa.* 44. 3,4. and *chap* 61. 1—3. *Phil.* 1. 11.

7. *Wine* being drunk in, especially in any large measure, will enflame the natural heart with love, and lustings towards the proper object thereof: And therefore *David*, that he might cover his great evil and iniquity, made *Uriah* to eat and drink, yea *he made him drunk*; As knowing this was the way to cause him to go down to his Wife, and lye with her; and though *David*'s policy herein failed him, yet, therein is signified, that this was a proper means to bring to pass his evil and naughty intendment, 2 *Sam.* 11. 11—13. So we may say, this Spirit is, by way of eminency, *Wine*; that wherewith being filled, we shall be enflamed with heavenly and Divine Love: Hence this *Spirit* is called the *Spirit of Love*, 2 *Tim.* 1. 7: and the Love effected in the Believers, is called *their love in the Spirit*, Colos. 1. 8: and to move the Believers to walk in the Spirit, the Apostle tells them, *The fruit of the Spirit is love*: This is that which the Holy Spirit doth produce in them in whom it is, and abides, *Gal.* 5. 16—22. And so this

Spirit

Spirit doth enflame the heart with love to Jeſus Chriſt, and God in him: It doth diſcover, make known, and ſhed abroad the love of God in the heart of the Believer, even that love, that while we were yet without ſtrength, in due time Chriſt died for the ungodly: the *Spirit* cauſes to appear, the kindneſs, and love of God to man-ward, in ſending his Son the Saviour of the world; and of Chriſt, in laying down his life for us, and taſting death by the grace of God for every man: That this love being ſeen, known, and believed by us, we might love him who hath ſo teſtified love to us, with all our hearts: and hereby is their love made perfect, who know, and believe it, and that God is love; ſo as they love him, becauſe he firſt loved them, *Rom.* 5. 5—8. *Tit.* 3. 4, 5. 1 *Joh.* 4. 13—16, 17—19. Hereby he makes them ſick of love, and helps them to cleave to him in love with full purpoſe of heart, *Cant.* 2. 3, 4, 5. And in diſcovering of the excellency and comelineſs of Chriſt; of the plenteouſneſs of Redemption in him by his blood, even the forgiveneſs of our ſins: of the everlaſting righteouſneſs brought in by, and treaſured up in him: of the treaſures of wiſdom and knowledg hid in him: of that eternal life given us in him, and all things pertaining to life and godlineſs: of the ſavour of his good ointments wherewith he is

anointed as the great Apoſtle and High-Prieſt; yea of his compleat, perfect, and univerſal lovelineſs; hereby the Spirit renders him as an object worthy to be delighted in by the Soul; *And therefore do the virgins love him*: He is the *He, whom their Souls love*, Cant. 1. 3, 4. and 5. 8—16. And this Love is ſuch as is clean, and leads to the abhorring all that is evil, even whatſoever is forbidden by the Lord, and diſcovered by the light, the Spirit in the Teſtimony, to be diſpleaſing and offenſive to the beloved. Hence, whereas God in giving forth his Law at firſt, ſaith, *Thou ſhalt have no other gods before me. Thou ſhalt not make to thy ſelf any graven Image*, &c. *Thou ſhalt not take the name of the Lord thy God in vain. Remember the Sabbath-day to keep it holy*, &c. all is ſummed up in this ſhort ſaying elſewhere; *Thou ſhalt love the Lord thy God with all thine heart, and ſoul, and mind, and ſtrength*, Exod. 20. 3—11. with *Deut.* 6. 4, 5. *Matth.* 22. 36, 37. To ſignify, that the love of the *Spirit* is ſuch as is exerciſed in abſtaining from, and denying all ungodlineſs, and in cleaving unto, and following whatſoever is well-pleaſing in the ſight of the Lord; and this *Spirit* is alſo purifying the heart from all unclean and filthy love, in obeying the truth, unto the unfeigned love of the Brethren, that they might *love one another with*

with a pure heart, fervently, 1 Pet. 1. 22. 1 *Joh.* 3. 16—18. And this Love thus begotten, even by the *Spirit*, in commending Gods love in Chriſt, *worketh no ill to ones neighbour*: and ſo preſerves from Murder, Uncleanneſs, Theſt, bearing Falſe-witneſs, Covetouſneſs, Rioting, and Drunkenneſs; or any other thing that is contrary to ſound Doctrine, *Rom.* 13. 8—13. And alſo, this *Spirit*, in diſcovering the greatneſs and extenſiveneſs of the Love of Chriſt, to wit, that this *One died for all*, conſtrains the Believers thereof, to love all men, even their enemies alſo, *Mat.* 5. 44, 45. 2 *Cor.* 5. 14, 15.

8. *Wine* is proper to make men free to ſpeak; it cauſes them to be talkative, to open their mouths freely in diſcourſing, or ſpeaking about any matter or buſineſs: So *Elihu* ſaith, *Behold my belly is as Wine which hath no vent; it is ready to burſt like new bottles: I will ſpeak that I may be refreſhed: I will open my lips and anſwer*: And that which made him ſo free to ſpeak, was this Spiritual *Wine* we are ſpeaking of. He was full of matter, and the *Spirit* within him did conſtrain him, *Job* 32. 17—20. And thus it was with the Apoſtles, and the reſidue of the Believers, when the *Holy Spirit* was poured down from on high upon them; *They were all filled with the Holy Ghoſt, and began to ſpeak*, &c. They did

freely declare the wonderful works of God: And though ſome fooliſh ones, mocking, ſaid, *Theſe men are full of new wine*, becauſe they were ſo free in ſpeaking: yet as *Peter* ſaith; *Theſe were not drunken with Wine, as they ſuppoſed: But this was that which was ſpoken by the Prophet Joel: It ſhall come to paſs in the laſt dayes, ſaith God, I will pour out of my Spirit*, &c. *Act.* 2. 1—4—11—13—17, 18. This *Spirit* will apt and enable us to ſpeak, not as men filled with *Wine* do, to wit, vain and unprofitable things: But it will help us to ſpeak unto God, and to pray unto him in Chriſts name for what we want: And to *give thanks unto him alwayes for all things, in the name of our Lord Jeſus Chriſt*, Eph. 5. 18—20. The *Spirit*, in opening the things of Chriſt unto us, helpeth our Infirmities; for *we know not what we ſhould pray for as we ought*; *But the Spirit it ſelf maketh interceſſion for us with groanings that cannot be uttered: And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion—according to God*, Rom. 8. 26, 27. And this *Spirit* will apt, and incline us to be ſpeaking unto our ſelves *in Pſalms, and Hymns, and Spiritual ſongs*, Eph. 5. 18, 19. To be teaching and admoniſhing one another, *Col.* 3. 16. And to ſpeak unto others, even all men, or any man, we have opportunity to converſe with, that

that will hear: To ſpeak unto them, and make mention of the ſufferings of Chriſt, and what he hath thereby done, and obtained into himſelf, for every poor ſinful creature of mankind; And the love of God manifeſted in Chriſt to man-ward: And in all, to make mention of Gods righteouſneſs, even of his only, 1 *Joh.* 4. 13, 14, 15. *Act.* 5. 29—32. *The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgment: The Law of his God, even the Law of the Spirit of life in Chriſt Jeſus, is in his heart*, Pſal. 37. 30, 31. with *Rom.* 8. 2. This Holy *Spirit* doth open Wiſdoms words to thoſe that turn at her reproofs, ſo as they may ſpeak with underſtanding to others: and is like *Wine* within them that receive and drink it in, to conſtrain them to ſpeak what they have ſeen aud heard, *Prov.* 1. 23. *Act.* 4. 19, 20. And they who are filled with it, *are full of power by the Spirit of the Lord — and of might, to declare unto others their tranſgreſſions and ſins, as they have inſtruction, opportunity, and capacity*, Micah 3. 7, 8.

In ſuch like reſpects, this *Holy Spirit* doth anſwer unto, and yet infinitely exceed all *Wine* whatſoever; and is therefore compared thereunto: But we ſhall add no more to this ſecond thing, but now we come to ſpeak unto the third; Namely,

III. *What it is to* [*be filled*] *with the Spirit.*

And surely that is more, and a further business than to receive this blessed *Spirit*, which these had done: and all Believers do, in receiving the hearing, or report of faith, *Gal.* 3. 2. *For if any man have not the Spirit of Christ, he is none of his*; *viz.* in a peculiar consideration, *Rom.* 8. 9, which surely these Believers were, as doth plentifully appear in the former part of the Epistle: Yea, and after they Believed, they were Sealed with the *Holy Spirit of promise*, which is the earnest of the Apostles inheritance. They had this holy Spirit in a first fruits, and as a a first fruits of the harvest; and as a pledg and assurance, that in abiding in Christ, they should *in due time gloriously injoy that inheritance incorruptible, and undefiled, and which fadeth not away, reserved in the heavens for them who are kept by the power of God through faith unto the salvation ready to be revealed in these last dayes*, Eph. 1. 13, 14. with 1 *Pet.* 1. 3—5. By this *Spirit* they were Sealed and marked out unto the day of redemption, *Eph.* 4. 30. with *Exod.* 12. 23. They were built upon the foundation of the Apostles and Prophets, *Jesus Christ himself being the chief corner stone—In whom they were builded together for an habitation of God through the Spirit*: and so they were brought and

and Baptized into the unity of the Spirit, *Eph.* 2. 17—22. and 4. 2, 3, 4. And yet ſtill as a further buſineſs, or as to a further degree, he exhorts them, *Be ye filled*: for a man may be, and ſo might they be ſomewhat filled, or in ſome meaſure filled therewith, as *Rom.* 15. 24: and yet the Apoſtle might exhort them to be filled therewith in a greater meaſure, or to an higher degree: to be exceedingly filled, (as *Pſal.* 123. 3, 4.)

But before we ſpeak more particularly hereto, we may ſay, this Phraſe of being *filled with the Spirit*, or Holy Ghoſt, is uſed in a double ſenſe in the Scripture: That is to ſay,

1. Sometimes it means, a being filled therewith after an extraordinary manner, ſo as to be enabled thereby, or furniſhed therewith unto extraordinary things: as in former times he ſo filled *Bezaleel* and *Aholiab*, *&c.* for making the Prieſts garments, the Tabernacle, *&c. Exod.* 28. 3, 4. and 31. 3. and 35. 31—35. So others were filled with the *Holy Spirit* to enable them to Propheſy, and foretel things to come, *Luk.* 1. 41, 67. And after the Aſcenſion of Chriſt, ſome were filled with the Holy Ghoſt, and *ſpake with other tongues, as the Spirit gave them utterance: And wrought many ſigns and wonders amongſt the people*, &c. *Act.* 2. 4. and 4. 30, 31. and 6. 5, 8.

5, 8. But now in this ſenſe the Apoſtle here intends it not: For he doth ſuppoſe that all theſe Believers might be filled in ſome ſenſe, with the *Spirit*; and that ſhews he intends it not after an extraordinary manner: as well as alſo ſo much is ſignified by the manner of expreſſion, in that he gives us to underſtand, ſomewhat was required of them hereto, and therefore exhorts them, *Be ye filled.*

2. But we are here to underſtand it as all hearty and unfeigned Believers may be filled with it, as Sons of God by faith in Jeſus Chriſt, *Gal.* 4. 6. And ſo indeed the being filled herewith is ſomewhat, which, though oppoſed to, yet, doth anſwer unto being [*Drunken*] in the former part of the verſe; as being full of, or filled with *Wine*, and Drunken, are uſed indifferently the one for the other, as before we have ſaid, and as may be ſeen, *Act.* 2. 13—15. Now as *Wine* may be in a man, and yet a man may not be Drunken; ſo the *Spirit* may be in a Believer, and yet he not filled therewith, as here exhorted to: But as a man is ſaid to be Drunken, or filled with *Wine*, when he is in *Wine*, or *Strong Drink*; ſo a man may be ſaid to be filled with the *Spirit*, when he is in the *Spirit*: (I mean not extraordinarily, *Rev.* 1. 10. and 4. 1, 2. but as all Believers may be): As the Apoſtle ſaith,

Ye are not in the fleſh, but in the ſpirit, if ſo be that the ſpirit of God dwell in you, Rom. 8. 9, 10. And indeed, then a man may be ſaid to be filled with it, when the word of Chriſt, and *Spirit* therein, dwell richly, plenteouſly, and abundantly in him in the full of the Teſtimony of Jeſus Chriſt: as is expreſſed in another place, which is like unto this, *Col.* 3. 16. And ſo we may ſay a little particularly;

As a man when he is Drunken, is ſaid to be *overcome with Wine*, Iſa. 28. 1. *Jer.* 23. 9, 10. So a man is then ſaid to be filled with the *Spirit*, when he is overcome therewith, and led, and ordered thereby in all things; as the Apoſtle ſaith, *As many as are led by the Spirit of God, they are the Sons of God*; not only ſo as to their ſtate, but as to their excerciſe and demeanour alſo: and not only is the *Spirit* in ſuch an one, but alſo he is in the *Spirit*, *Rom.* 8. 14. with *verſ.* 9. as it is ſaid of Chriſt, *He being full of the Holy Spirit—was led by the Spirit*, &c. *Luk.* 4. 1. Now the work of this *Holy Spirit* is to lead us out of our ſelves, out of our own wiſdom, wills, deſigns, affections, and enterprizes, into Jeſus Chriſt for all: Unto him for all wiſdom, that we may be made wiſe unto ſalvation: *For in him are hid all the treaſures of wiſdom and knowledg*, 1 Cor. 1. 23, 24. and 22. *Col.* 2. 3. Unto him for all

all righteouſneſs, for all forgiveneſs of our ſins, and acceptation in this beloved one, putting him on by faith as a robe of righteouſneſs, to appear before God in, *in whom is everlaſting righteouſneſs*, Iſa. 45. 24. and who is *Jehovah our righteouſneſs*, Jer. 23. 6: unto him as our holineſs, that we may be *waſhed, and ſanctified in the name of our Lord Jeſus Chriſt, and by the ſpirit of our God*, 1 Cor. 6. 11. Joh. 13. 8: Unto him as our redemption, to free us, and ſet us at liberty in our minds from all bondage and thraldom whatſoever, whether to ſin, death, Satan, an evil conſcience, Law, world, or whatever we are naturally inſlaved withal, *Joh.* 8. 31, 32, 36. *Rom.* 8. 1, 2, 3. *Gal.* 5. 1, 13. 1 *Cor.* 1. 29—31. The work of this Holy *Spirit* is to lift up, and glorify Jeſus Chriſt, that we may run unto him continually, as to that good and only foundation of faith and hope, *Iſa.* 28. 16. 1 *Pet.* 2. 4—7. As to the fountain of light and teaching, who is the light of the world, the Son of righteouſneſs, *Joh.* 8. 12. *Matth.* 4. 2. To him as the matter of our feeding, who is *the living bread: and the bread that he giveth, is his fleſh, which he hath given for the life of the world*, Joh. 6. 35. 51—58. So as to have our life in him, and he to be our life, the life of our Souls and Spirits; to be our ſelf as it were, *Gal.* 2. 20. *Coloſ.* 3. 3, 4. And they are in ſome meaſure

ſure filled with this *Spirit*, who are not led by themſelves as men, but led and guided by this heavenly *Wine*, ſo as they ſuffer the loſs of all things, and go on to count them as dung, that they may gain Chriſt, and be found in him, that Chriſt may be all unto them, as the life of their *Spirits*, *Philip.* 3. 7—9. When they are overcome of this *Spirit*, and ſubdued and conquered by it, to be under its regiment and government; and being brought out of themſelves, are tranſlated and removed into Jeſus Chriſt, who is the beginning of the creation of God; And ſo live in the *Spirit*, *Gal.* 5. 25, and are new Creatures, 2 *Cor.* 5. 14—17. *Eph.* 2. 10. and helped to reckon themſelves in and after Jeſus Chriſt, *Rom.* 6. 3—11. *Col.* 2. 12.

And then men may be ſaid to be *Filled with the Spirit*, when they grow up into the knowledg of Chriſt in all things, ſo as that He in the full of the Teſtimony is formed in them, *Gal.* 4. 19. And they are filled with the knowledg of Gods will in all wiſdom and Spiritual underſtanding, *Col.* 1. 10. And have through the knowledg of Chriſt in the Goſpel, a right judgment concerning all things effected in them. *He that is Spiritual, judgeth*, diſcerneth, *all things*; *yet he himſelf is judged*, diſcerned, *of no man*, 1 Cor. 2. 13—15, 16. and *chap.* 3. 1, 2. For this the Apoſtle prayes

for

for these *Ephesian* Believers, that the God of our Lord Jesus, the Father of Glory, *would give unto them the spirit of wisdom and Revelation in the knowledg of Christ; the eyes of their understandings being enlightned, that they might know what is the hope of his calling*, &c. This he prayed for them *who were sealed with the Holy Spirit of promise, after they believed*, Eph. 1. 13—17, 18—23. and 4. 30. And when as the consequent of the former, the Believers are established in the faith, and rooted and grounded in Jesus Christ, standing fastly and firmly in him: For this the Apostle also prays for these Believers, That God *would grant them according to the riches of his glory, to be strengthned with might by his spirit in the inner man; that Christ migh dwell in their hearts by faith, That they being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: and to know the love of Christ which passeth knowledg: That* (so) *they might be filled whth all the fulness of God*, Eph. 3. 16, 17—19. And unto this the Apostle exhorts the believing *Colossians*, that they would *walk in Christ, rooted and built up in him, and established in the faith, as they had been taught*, &c. *Coloss.* 2. 6, 7.

And when also with the former, they are filled with joy, and spiritual mirth; and have

have a merry heart effected in them, rejoycing in Chriſt Jeſus; rejoycing with joy unſpeakable, and full of glory; and having no confidence in the fleſh: rejoycing in Chriſt, in his Croſs, and what he hath thereby done for us, and obtained into himſelf, and is become, and is: and in what he is now doing, both from Heaven in the name of the Father, and in the anointing of the *Holy Spirit* to us: and in Heaven with the father for us: and what he will do hereafter. As a man when he is in *Wine*, his heart is made merry and chearful therewith; he remembers not his former or preſent poverty, affliction, and miſery, but he ſings and rejoyces: So alſo it is here in a ſpiritual conſideration: This Heavenly *Wine* being largely drunk in by us, will cauſe our hearts to rejoyce as through *Wine*, even to rejoyce in the Lord, *Zech.* 10. 7. So here the Apoſtle exhorts theſe Believers: *Be ye filled with the ſpirit—ſinging and making melody in your hearts*, &c. *Eph.* 5. 18, 19, *Giving thanks alwayes for all things* (not only at ſome times, and for ſuch things as our natural ſpirit is deſiring, and pleaſed withall, but for thoſe things which ſeem to be grievous unto us alſo) *unto God, and the Father, in the name of our Lord Jeſus Chriſt*, verſ. 20. In being filled with this *Spirit*, they are filled with joy and peace, *with joy in the Holy Ghoſt*,

Rom.

Rom. 14. 17. and 15. 13. And whatever occaſions of ſorrow and ſadneſs they have as with reſpect to the temptations, trials and troubles, which they here meet with, and depravations which are ordered to them: Though *their belly trembles, and lips quiver, and rottenteſs enters into their bones*, &c. *Yet they rejoyce in the Lord, and joy in the God of their ſalvation*: and even glorify him in the fires, *Habbak.* 3. 16—19. *Iſa.* 24. 7—14, 15, 1 *Pet.* 1. 6—8. *Pſal.* 89. 15. 16. *Prov.* 15. 15.

And then they may be ſaid to be *Filled with the Spirit*, when they walk in Chriſt Jeſus as they have received him; and through this bleſſed Spirit crucify continually the luſts and affections of the Fleſh: *Mortify their members which are upon the earth*: then are they led by this holy Spirit, as the Apoſtle ſignifies, when he ſaith, *If ye through the ſpirit do mortify the deeds of the body, ye ſhall live: For as many as are led by the ſpirit of God, they are the Sons of God*: intimating to us, that ſuch as theſe are in, and led by the *Spirit*, *Rom.* 8. 7—9, 13, 14. *Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh*, Gal. 5. 16, 17. *If we live in the Spirit, let us alſo walk in the Spirit, let us not be deſirous of vain-glory, provoking one another, envying one another*, verſ. 24, 25, 26. To this the Apoſtle exhorts theſe Believers, *That*

they

they put off as concerning the former converſation, the old man which is corrupt according to the deceitful luſts; To put away lying; To be angry and not ſin, &c. *Eph.* 4. 22—30, 31. And when alſo they ſo drink in of this *Wine*, as that they are filled with *the fruit of the Spirit, with love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt which the Law is not. The fruit of the Spirit is in all, goodneſs, and righteouſneſs, and truth*, Gal. 5. 16—22. *Eph.* 5. 8, 9. And have the righteouſneſs of the Law fulfilling in them more and more, *Rom.* 8. 3, 4. And are ſeeking after, and ſetting their affections upon things above, where Chriſt ſitteth on the right hand of God: having their converſation not on earth, but in Heaven, *Col.* 2. 12. and 3. 1—5. *Philip.* 3. 7—9—20.

And when they are led by this *Spirit*, and overcome thereby, to ſpeak unto, and to be teaching, and admoniſhing one another, ſounding forth Gods praiſes, holding forth the word of life in word and converſation; holding faſt, and holding forth the profeſſion of their faith and hope, without wavering, without fear of men, or their fear; without fear of amazement, ſpeaking the word of Chriſt, and walking in his way, and as he hath left us an example, with boldneſs, and confidence, and chearfully, and

confidently enduring whatever they may meet with, and undergo: taking joyfully the spoiling of their goods, for Christ and his Gospel sake; so as walking in the wisdom and humility of Christ; not being moved by any thing they suffer, nor counting their lives dear to themselves, that they may finish their course with joy; when they are so filled with Christ's Gospel, as that it is a burning fire shut up in their bones, and they are even *constrained to speak what they have seen and heard*, Psal. 39. 1—3. *Jer.* 20. 7—11. *Act.* 2. 11—13. The being filled with the *Spirit*, is to be imboldned by it (as *Esth.* 7. 5.) So of the Apostles and Believers it is said, *They were all filled with the Holy Spirit, and they spake the word of God with boldness—And with great power gave the Apostles witness of the Resurrection of the Lord Jesus*, &c. *Act.* 4. 30, 31, 32. and *vers.* 20. *Mic.* 3. 8. To which we shall not enlarge any further, because we have spoken so largely in shewing the answerableness of the *Spirit* unto *Wine*, before: nor indeed am I in a meet capacity to speak any thing hereabout, because I am not filled therewith my self: and therefore do but darken Counsel by words without knowledg.

IV. We come in the last place, briefly, to note some Instructions from this Exhortation of the Apostle: [*Be ye filled with the Spirit*]: Namely,

1. That

1. That even the Believeres themſelves, which have received the *Holy Spirit*, and have been ſealed therewith unto the day of Redemption, may not be filled, or ſo filled with the *Holy Spirit*, as God would have them to be, as is before ſignified in what we have ſaid: Theſe were Believers, and had received this good *Spirit* in ſome meaſure; and yet they are inſtructed and exhorted to be filled therewith, and made more ſpiritual thereby. The Believing-*Corinthians* were Baptized into one body, and made to drink into one Spirit; and yet they were not filled with the *Spirit*: For the Apoſtle could not ſpeak unto them as unto ſpiritual ones, but as carnal, as unto Babes in Chriſt, 1 *Cor.* 12. 13. with *chap.* 3. 1—3. The Believing-*Hebrews*, though in receiving the word of Chriſt they received his Spirit; yet alas! they ſtill needed to be taught which were the firſt principles of the Oracles of God, and were become ſuch as had need of Milk, and not of ſtrong meat. Through their dulneſs of hearing, and ſlowneſs of heart to believe the firſt and great things of Gods Law, the word, of the begining of Chriſt, the Apoſtle knew not well how to ſpeak unto them of the High-Prieſthood of Chriſt, his Sacrifice which he had offered; his Mediation in the Heavens, and Advocation for Believers; his coming again, with the high acts and works

of faith, &c. *Heb.* 5. 10—14. and 6. 1, 2, &c. The *Thessalonian*-Believers, though they *received the word in much affliction, with joy of the Holy Spirit*; yet there were wants found in their Faith; and therefore the Apostle did pray night and day exceedingly, that he migh see their face, and might perfect that which was lacking in their faith, 1 *Thes.* 1. 2. 8. 10. and 2. 17. and 3. 10. There may be much, or somewhat lacking in them that have received this good *Spirit*, as to their being filled therewith: there may be somewhat wanting in their knowledg, faith, establishment, rejoycing, confidence, consolation in Christ, conformity unto Christ, conversation, &c. They may be, and some of them are, but little children. And others, though they be young men, yet still they may receive and drink in more and more of this *Spirit* in the Testimony of Christ: yea, and the fullest may yet be fuller, while they are here in mortal bodies: For they receive here but some *First fruits of the Spirit*, Rom. 8. 23. And this Instruction may be of usefulness unto us,

1. To warn and admonish us all to take heed and beware of high-mindedness, and that we should not *think of our selves more highly than we ought to think, but to think soberly, as God hath dealt to every man the measure of faith*, Rom. 12. 2. 3. A sad and dangerous

thing

thing it is for us all to think and ſay, We are rich, and increaſed with goods, and have need of nothing: This is the high-way ſo to provoke Chriſt, as to cauſe him to ſpue us out of his mouth, *Rev.* 3. 15—17. We have none of us yet attained, nor are we already perfect, as to attainment, *Philip.* 3. 12, 13. Alas! how ſhort are we in every thing? We have cauſe continually to cry out and complain of, and and bewail our leanneſs, emptineſs, blindneſs, inſtability in the faith, inconformity to Chriſt: Oh! be we not high-minded: think we not more highly of our ſelves than is meet, for that will hinder us from coming continually unto Chriſt, who is the fountain of life, and Spirit, and all ſpiritual bleſſings.

2. This inſtruction ſhews unto us, and informs us, that the receit of the *Spirit* is a gradual thing; it is not wholly received at once: But the Light and Spirit of Chriſt is received, and ſhines more and more unto the perfect day, *Prov.* 4. 18. *They who have obtained like precious faith with the Apoſtles, and know, and are eſtabliſhed in the word of truth, the Goſpel of our ſalvation, may grow in grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt,* 2 Pet. 1. 1—12. with *chap.* 3. 18. They who are in Chriſt, *go from ſtrength to ſtrength, from one degree to another, until every one of them appear before God in Zion,* Pſal. 84. 4—7.

3. This

3. This Instruction may teach us, that we should not conclude concerning any, that they have not the *Spirit* of Christ, because they are not so filled therewith as they should be: for the former may be, where the latter is wanting, as we have seen and said before: The Gospel of Christ, and *Spirit* therein, may be received by men; and the *Spirit* in the Testimony may be in them, though yet they are not in it; not so overcome, led, enlightned, established, and framed thereby to the mind of Christ, as might be desired, and ought to be endeavoured: And Christ *will not break the bruised reed, nor quench the smoaking flax*, or dimly-burning week, but nourish and cherish every little spark. Be we more like-minded after the example of our Lord Jesus Christ, that we may not despise the day of small things, nor discourage, but support the weak, *Zech.* 4. 10. 1 Thes. 5. 14.

4. It may exhort and provoke us all to come unto Christ, and drink, and drink in abandantly of the *Wine* which is in him, for us, *That we may grow thereby, and increase with the increase of God*, Joh. 7. 37—39. He that cometh unto him continually, shall never thirst, but his Soul shall be abundantly satisfied, and his faith shall grow exceedingly, and his charity towards all men, and especially towards the Brotherhood, shall abound:

bound: But to this we ſhall have occaſion to ſpeak afterwards.

II. A ſecond Inſtruction we may note from theſe words is, That the Believers cannot fill themſelves with the *Spirit*, they have no ſufficiency hereto of themſelves, as of themſelves: Therefore he ſaith not, fill your ſelves; but, *Be ye filled with the Spirit*: They have not the fountain of Spirit in themſelves; The *Spirit* is not put upon them for themſelves; but it is given unto, and reſteth upon Jeſus Chriſt, *Iſa.* 11. 1—3: and is put upon him, that he might diſpence thereof unto us: *This was he*, ſaith the Baptiſt, *of whom I ſpake, He that cometh after me, is preferred before me, for he was before me: And of his fulneſs have all we* (Prophets, and holy ones) *received, and grace for grace*, Joh. 1. 15, 16. *In him dwelleth all the fulneſs of the Godhead bodily: And in him ye are compleat*, Col. 1. 19. and 2. 3, 9, 10. God hath not given the *Spirit* by meaſure unto him, but hath immeaſurably filled him therewith: And to that end he hath ſo done, that he might pour forth therof to us, according to our needs and capacities, *Joh.* 3. 34, 35. *Iſa.* 42. 1. *Upon this ſtone* (this precious corner-ſtone, and ſure foundation, this *Stone which the builders diſallowed*, and which *is now become the head of the corner*), *are the ſeven eyes, even the ſeven ſpirits of God, which are*

ſent forth into all the earth, Zech. 3. 8, 9. and 4. 10. with *Rev.* 5. 6. Indeed in us, that is, in our fleſh, in us as of us, we have no good thing dwelling: we have all ſinned, and are come ſhort of the Glory of God. But our Lord Jeſus hath reſtored that which he loſt not; and recovered by his Blood, and is poſſeſſed of all fulneſs for us; being glorified with the Father's own ſelf, *with the glory which he had with him before the world was*, Joh. 17. 4, 5. *He hath the ſeven ſpirits of God*, Rev. 3. 1. And from him the Apoſtles received the Holy Spirit: And *unto every one of us it is given according to the meaſure of the gift of Chriſt*, *Eph.* 4. 7—10. And this Inſtruction might be of uſefulneſs unto us all,

1. To hide Pride from us, and preſerve or deliver us from boaſting of, or glorying in our ſelves: for wherein are we to be accounted of? *Iſa.* 2. 22. *Who maketh thee to differ? And what haſt thou that thou didſt not receive? Now, if thou didſt receive it, why doſt thou glory as if thou hadſt not received it?* 1 Cor. 4. 7. *The bleſſing of Abraham is in Chriſt for us Gentiles, that we might receive the promiſe of the Spirit through faith*, Gal. 3. 13, 14. To him are we beholding for all, and none can fill themſelves with this *Holy Spirit* out of their own ſtore: For we are poor empty creatures, deſtitute of all ſpiritual

ſpiritual good, *Job* 11. 12. We cannot furniſh, or fill our ſelves with this bleſſed *Wine*, but need continually to be ſupplied therewith from Jeſus Chriſt, *Philip.* 1. 19. Where is boaſting then? it is excluded: We neither have this good *Spirit* of our ſelves, nor can we purchaſe it by any price of ours that we can give to God: But it is the gift, the free gift of our Lord Jeſus Chriſt, and of God in and through him, *Act.* 5, 32. and 8. 20. 1 *Joh.* 3. 24.

2. This may alſo warn and admoniſh us, to take heed heed that we ſin not againſt Chriſt: Oh! let us all beware of him, and not provoke him, but obey his voice, leſt he withhold, or withdraw his good *Spirit* from us; for his it is primarily, properly, and fully: So he ſaith to the Angel of the Church in *Sardis*: *Theſe things ſaith he that hath the ſeven Spirits of God—Remember how thou haſt received and heard, and hold faſt, and repent: If therefore thou ſhalt not watch, I will come upon thee as a thief*, &c. I will take away mine Holy Spirit from thee, which I have given unto thee, and which thou haſt ſo much, and ſo often grieved, and ſadned, *Rev.* 3. 1—3. *Pſal.* 51. 11. And if he take it away from us, *no man hath power over the Spirit, to retain the Spirit*, Eccleſ. 8. 8: nor can we fill our ſelves therewith by any wiſdom, ſtrength, or works of righteouſneſs

of

of ours: It is not received, nor can we fill our ſelves therewith by any works of the Law, *Gal.* 3. 2. Oh then let us take heed and beware that we ſin not againſt Jeſus Chriſt; But let us *Kiſs the Son*, and be ruled, and ordered by him, *leſt he be angry, and we periſh from the way*, Pſal. 2. 12.

III. We may alſo note from this Exhortation, in that he ſaith, *Be ye filled with the Spirit*; That God is ſo giving his Holy Spirit to them that obey him, that they might be filled therewith, *Act.* 5. 32. He is not like unto them that ſay, *Be ye warmed and filled, and yet give them not needful things*, Jam. 2. 16. He ſaith not, *Be ye filled with the Spirit*, and yet withholds it from them, or gives it not unto them, ſo as they might obey his exhortation: But, *He gives liberally to all men, and upbraids not*, Jam. 1. 5. He who loveth a chearful giver, is himſelf a chearful and liberal giver, and diſpenſer of his Holy Spirit to them that believe in him, *Joh.* 7. 37—39. He will pour out his Spirit unto ſuch as hearken to him, and receive his Goſpel, and make known his words unto them, as he hath promiſed both to the Jews and Gentiles, *Prov.* 1. 20—23. *Act.* 2. 38, 39: his readineſs to diſpence his Spirit, is manifeſted and evidenced to us, in that he hath at ſo dear a rate prepared it for us, and cauſed it to reſt upon his Son; to that

end

end that it might be made communicable, and be poured forth unto us, he hath killed his killing. He hath not ſpared his own Son, but delivered him up for us all, and raiſed him again, and put his Spirit upon him, and poureth forth thereof to men preventingly, that they might come unto Chriſt; and diſpenſeth it plentifully, and gives it to them richly with Chriſt, who receive him, that they might be filled therewith, *Rom.* 8. 32. Indeed, they have not this Holy Spirit in themſelves, as of themſelves; nor can fill themſelves therewith: But this needs be no diſcouragement to us; for it is in his hand who is graciouſly affected toward us: and is a bountiful giver to us according to our capacities, to the end we might be filled therewith: nor is it good or ſafe for us to conclude, that he gives it not, becauſe we have it not; for he gave it unto his people in former times, his good Spirit to inſtruct them, and withheld not Manna from their mouths: nevertheleſs they were diſobedient, and rebelled againſt him, *Neh.* 9. 20—26. *Iſa.* 63. 10.

IV. And laſtly; In this Exhortation we may alſo learn, that there is ſomewhat required of the Believers, that they may be filled with this Holy Spirit; Therefore he ſaith, *Be ye filled with the Spirit.* Indeed they cannot fill themſelves with it by any wiſdom or ſtrength of theirs, as we have ſeen before;

But

But yet this Commandment is given unto them by the Lord Jeſus, and they are exhorted to be filled with it. So in many things in which there are paſſives, there is yet ſomewhat required of them in the light and ſtrength of Gods grace: They cannot ſave themſelves; yet it is required of men to look unto Chriſt and be ſaved, *Iſa.* 45. 22. They cannot reconcile themſelves to God; and yet it is ſaid, *We pray you in Chriſts ſtead, be ye reconciled unto God*, 2 Cor. 5. 18, 20. Men cannot regenerate themſelves, but of Gods own will he begets with the word of truth: and yet our Saviour ſaith, *Ye muſt be born again*, Jam. 1. 18. with *Joh.* 3. 7. So we may ſay here, they cannot fill themſelves: but yet it is required of them, *Be ye filled with the ſpirit*: and ſo to this end and purpoſe, that they may be filled with it, it is needfull for them,

1. To hear wiſdom, and watch daily at her Gates, and wait at the poſts of her doors: To hearken diligently unto Chriſt, as he is ſpeaking unto us by his Goſpel; and to frequent the aſſemblies of his people; for where two or three of them are gathered together in his name, he hath promiſed he will be in the midſt of them, *Prov.* 8. 32—35. *Mat.* 18. 20. Drunkards love their own company, ſuch as they call *Good-fellows*, and by frequenting their companies, they are the more provoked

to

to drink, and drink largely: and the way for us to be filled with the Spirit is, not to forſake the aſſembling of our ſelves together, but to gather together, and be together, as oft as we may; *For there hath God commanded the bleſſing, even life for evermore*, Pſal. 133. 3. And to that end it is needful for us to redeem the time from other buſineſs and employment, that we may wait upon the Lord without diſtraction, *Epheſ.* 5. 16. *If two lie together, then they have heat* (warmth and Spirit) *But how can one be warm alone?* Eccl. 4. 11. Thus it is ſaid, *When the diſciples of Chriſt were all with one accord in one place, ſuddenly there came a ſound from Heaven, as of a mighty ruſhing wind—And they were all filled with the Holy Spirit*, &c. *Act.* 1. 13, 14. and 2. 1—3, 42—47. *Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God—They ſhall be fat and green; To ſhew, that the Lord is upright*, &c. Pſal. 92. 13—15. *A day in his Courts is better than a thouſand elſewhere—For the Lord God is a Sun and ſhield; He will give grace and glory, and no good thing will he withhold from them that walk uprightly*, Pſal. 84. 4, 5—10. 11.

2. Needful alſo it is, to the end we may ſtill, and further be filled with the Spirit, that we part with, and let go the things reproved by the Goſpel, and which he is diſcovering

vering to be ſinful and poluting to us; as here he ſaith, *All things that are reproved, are made manifeſt by the light; for whatſoever doth make manifeſt, is light; Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead* (both perſons and things) *and Chriſt ſhall give thee light. See then that ye walk circumſpectly*, &c. *Eph.* 5. 13—18. As ſignifying to us, that this is the way to be enlightned by, and filled with the Spirit; To abſtain from thoſe things and perſons which are evil and hurtful to us, and manifeſted ſo to be, by the light of Gods Teſtimony: And in this verſe we are ſpeaking to, he firſt gives this Admonition, *Be not drunk with Wine, wherein is exceſs*; before he ſaith, *Be ye filled with the Spirit*: to give us to underſtand, that we cannot be filled with both: but we muſt abſtain from the former, that we may be filled with the latter: *For whoredom, and wine, and new-wine, take away the heart from the mindfulneſs of the things of the ſpirit; and from the receiving and drinking them in*, Hoſ. 4. 11. And provoke God to withhold, and withdraw his good Spirit from them; ſo as ſuch are inclined unto, and polluted with this Iniquity; *They are all blind, they are all ignorant, they are ſuch as cannot underſtand*, Iſa. 56. 10—12. Yea indeed, needful it is to deny and mortify our members upon the Earth generally, and to

to abſtain from all fleſhly luſts, for they war againſt the good and proſperity of the Soul, 1 *Pet.* 2. 11. Hence the Apoſtle exhorts theſe believers, To *put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts*: *To put away lying*—*To be angry and not ſin*; *not to ſteal*; *To let no corrupt, rotten communication proceed out of their mouth*—To *let all bitterneſs, anger, wrath, and clamour, and evil-ſpeaking be put away from them, with all malice*: or elſe they would grieve and ſadden the Holy Spirit of God, and cauſe him to depart from them: For he is an holy Spirit, and will not dwell, or abide richly in them that willingly entertain, and retain what is reproved, filthy, and unclean, *Epheſ.* 4. 22—31. 1 *Sam.* 15. 23. with *chap.* 16. 14. *Geneſ.* 6. 3. As is ſaid concerning Gods people in former times, *They rebelled and vexed his holy ſpirit, therefore he was turned to be their enemy, and he fought againſt them*, Iſa. 63. 10. Needful therefore it is, that we may be filled with this holy Spirit, that we daily and continually lay apart all filthineſs, and ſuperfluity of naughtineſs; and flee from the things which God is faulting by his Spirit in his Teſtimony; And then he will largely diſpence unto us this bleſſed Spirit, that we may be filled with it; according to that, *Turn you at my reproof*; *Behold I will pour out my Spirit unto you, I will*

make

make known my Words unto you. Prov. 1. 21—23. So the Lord alſo ſaith concerning his people in former times: *They ſhall take away all the deteſtable things—and all the abominations thereof—And I will put a new Spirit within you—But as for them whoſe heart walketh after the heart of their deteſtable things, and their abominations* (he will not put a new Spirit within them, but ſaith he) *I will recompence their way upon their own head, ſaith the Lord God.* And again, *I will ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſs, and from all your Idols I will cleanſe you—And a new Spirit I will put within you. And I will put my Spirit within you,* &c. *Ezek.* 11. 18—21. and 36. 25—27. Oh then! to the end we may be filled with this holy and bleſſed Spirit, and drink in, and drink abundantly of this *Wine*, let us forſake the fooliſh, both perſons and things; *And let us have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them,* Eph. 5. 11—18. Come we out from amongſt men, and be we ſeperate, and let us touch no unclean thing: And this is the way for us to be filled with the *Spirit*, *Gen.* 8. 3—6. 1 *Theſ.* 4. 1—8.

3. Needful alſo it is, that we may be filled with the Spirit, that we be emptied of our ſelves, and of our conceits of our knowledg, fulneſs, and ſufficiency: *The full Soul loatheth the Honey-comb: But unto the hungry ſoul every*

every bitter thing is ſweet, Prov. 27. 7. *He filleth the empty and hungry with good things; but the rich he ſends empty away*, Luk. 1. 53. *Wo unto you that are full*, ſaith our Saviour, *for ye ſhall hunger*, Luk. 6. 24, 25. When men once begin to think, and ſay, they are rich, and increaſed with goods, and have need of nothing; when they conceit they know enough already, and need not to receive help from others, and that they are already whole and clean; Alas this will hinder men from being filled with the *Spirit*, and make them wax wanton againſt Chriſt, and ſhut the door againſt him, *Rev.* 3. 17—20. If they think unſoberly of themſelves, and of their knowledg, parts, attainments, cleanneſs, and uprightneſs, How ſhould they *as new-born babes deſire earneſtly the ſincere milk of the word, that they may be filled therewith, and grow thereby*. Wo to them that are rich and full, in, and of themſelves: But, *Bleſſed are they that are empty, and who hunger and thirſt after righteouſneſs, for they ſhall be filled*, Matth. 5. 6. While men retain a lie in their right hand, and fill their bellies with the wind, how ſhall they receive, and be filled with the truth, the Spirit of truth? we muſt be emptied of the former, that the latter may dwell plentifully in us, *Iſa.* 44. 20. Men cannot preſs forward toward the mark for the prize of the high calling of God in

Chriſt, unleſs they be like-minded with the Apoſtle, namely to count and reckon that they have not yet attained, neither are already perfect; that they have not yet apprehended, *Phil.* 3. 12—15. *Seeſt thou a man wiſe in his own eyes? there is more hope of a fool than of him*, Prov. 26. 12. with *chap.* 29. 22.

4. Needful alſo it is, that we come continually unto Jeſus Chriſt, and believe in him, that of his fulneſs we may receive, and be filled with this holy Spirit. *If any man thirſt*, ſaith our Saviour, *let him come unto me and drink*: If any man be empty, and ſenſible of his need and want, of his emptineſs and incompleatneſs in himſelf, let him come unto Chriſt, the houſe of *Wine*, *Cant.* 2. 4. In whom *there is a feaſt prepared for all nations, of fat things, of Wines on the lees*, Iſa. 25. 6. And let him drink: let him take freely of it, *Rev.* 22. 17. But how ſhould ſuch an one come unto him and drink? Our Saviour acquaints us how this may be done: *He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water*, ſaith our Saviour: *But this ſpake he of the Spirit, which they that believe on him ſhould receive*: Such an one ſhall ſo receive the Spirit, as that his belly, and inward man, ſhall be abundantly filled with it: even as with new Wine, *Joh.* 7. 37—39. And indeed

deed this coming unto him is, a believing on him, as the Scripture hath ſaid; and ſo according to his word cleaving to, and depending on him: And in his Word, and Goſpel, there is Chriſt and his Spirit: So that the way to come to Chriſt, and be filled with his *Spirit*, is, to receive, and let the word of Chriſt dwell richly in us, as hath before been ſaid, *Epheſ.* 5. 18. with *Col.* 3. 16. Avoid we then, and go from the preſence of all ſtrangers that conſent not to wholſom words, the words of our Lord Jeſus Chriſt, and the Doctrine according to godlineſs: Reject all falſe Doctrines, and liſten not to them, for this *Spirit* is not in them, but another, even the *Spirit* of the Devil, and Errour, 1 *Joh.* 4. 1—6. But receive and keep his word in the midſt of your hearts, as the wiſdom of God ſaith, *Let thine heart retain my words, keep my Commandments, and live*, Prov. 4. 4, 5. *For his words are Spirit and Life*, Joh. 6. 63. And having, and keeping his Commandments, his word, God and Chriſt will by his Spirit come unto us, and make their abode with us, *Joh.* 14. 21—23. Come we then unto Chriſt, the fountain of Spirit, continually in his Teſtimony, and ſo he will pour out his *Spirit* unto us, and fill us therewith.

5. In an exerciſe of faith, pray we, and pour out our hearts unto the Father in the

name of Chriſt, for his Holy Spirit, and for a plentiful effuſion thereof: Howl we not firſtly for Corn and Wine for the outward man, as we are too apt to do: *But if any of us lack wiſdom*, this Spirit of wiſdom (as who doth not?) *let him ask of God, who giveth liberally to all men—and it ſhall be given him: But let him ask in faith, nothing wavering*, Jam. 1. 5, 6. *I ſay unto you*, ſaith our Saviour, *ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened to you: For every one that asketh, receiveth; And he that ſeeketh, findeth; And to him that knocketh, it ſhall be opened—If ye being evil, know how to give good gifts to your Children; How much more ſhall your Heavenly Father give the Holy Spirit to them that ask him?* Luk. 11. 7—13. *If thou kneweſt the gift of God*, ſaith our Saviour to the Woman of *Samaria, and who it is that ſaith unto thee, Give me to drink: Thou wouldſt have asked of him, and he would have given thee living water*, even this good and Holy Spirit, *Joh.* 4. 10. with *chap.* 7. 37—39. *Ask then*, in Chriſts name, *and ye ſhall receive, that your joy* (in the enjoyment of this *Holy Spirit*) *may be full*, Joh. 16. 24. with *Rom.* 14. 17. 1 *Theſ.* 1. 6. For this the Apoſtle made mention of theſe Believers in his prayers, *That the God of our Lord Jeſus Chriſt*, the Father of Glory, *would give them the Spirit*

of

of wiſdom and Revelation in the knowledg, and for the acknowledgment *of him*: *The eyes of their underſtanding being enlightned, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints*, &c. Eph. 1. 16—19. And good encouragement have we to pray, that we may be filled with this bleſſed *Spirit*; becauſe our Lord Jeſus, the laſt *Adam*, who by the Grace of God taſted death for every man, and is raiſed again for their juſtification, is made a quickening *Spirit*, 1 *Cor.* 15. 45. And hath the *Spirit* given immeaſurably to him, *Joh.* 3. 34, 35. And alſo prays the Father to give the *Holy Spirit* to them that ask it in his name: while they pray on earth, he prayes in Heaven for them. And hath alſo promiſed, that abiding in him, and his words abiding in them, they may ask what they will, and it ſhall be done unto them; He will do it for them, *Joh.* 14. 13—16, 17. and *chap.* 15. 7. Oh then! Reſtrain we not our prayers: but as he hath encouraged, and given us liberty, let him ſee our countenance, and hear our voice: *And let us come boldly to the throne of Grace, that we may obtain mercy, and find grace to help in the time of need*, Cant. 2. 14. Heb. 4. 14—16.

6. *And laſtly*, That we may be more and more abundantly filled with the *Spirit*, walk we in and after it: mind we the things of the

the *Spirit*, the things of Chriſt, which the *Spirit* takes, and ſhews unto us: And be we led by the *Spirit*, and yield up to his operations; ſo ſhall we not fulfil the luſts of the fleſh, *Gal.* 5. 16. But be helped continually to mortify them, and put them to death, *Rom.* 8. 13. *Col.* 3. 5. And whatever this *Holy Spirit* is working in us to will and do, let us do all things without murmuring and diſputing: It will produce nothing hurtful in us; *For the fruit of the Spirit is in all, goodneſs, and righteouſneſs, and truth*, Eph. 5. 8, 9. Oh! Quench not this *Spirit*, but let it inflame your hearts with love to Chriſt, and God in him; and to Men and Brethren, according to his Inſtructions and operations, and fill you with joy and peace in believing: And effect in you *Long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance*, Gal. 5. 16—22. And ſmother not this bleſſed Spirit; but work out that Salvation he is working in you, with fear and trembling; make confeſſion, and hold forth the profeſſion of the faith unto ſalvation, without wavering: And fear not the reproach of men, nor be afraid of their fear: Follow the leading of this *Spirit* without doubting, whereever, or unto whatſoever it leads you, *Act.* 11. 12. *Rom.* 8. 14. Have in uſefulneſs what God hath given to you: *For to him that hath, ſhall be given, and he ſhall have more*

more abundantly: But from him that hath not, ſhall be taken away even that which he hath, *Matth.* 13. 12. And ſow to this bleſſed *Spirit*, in labours of love, according to your capacity and ability: make not your bellies your gods: *For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption*, everlaſting corruption: *But he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting. And let us not be weary in well doing; for in due ſeaſon we ſhall reap if we faint not. As we have therefore opportunity, let us do good to all men, eſpecially to the houſhold of faith*, Gal. 6. 6—10. *If thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; Then ſhall thy light riſe in obſcurity, and thy darkneſs ſhall be as the noon-day: And the Lord ſhall guide thee continually, and ſatisfy thy Soul in droughts, and make fat thy bones: And thou ſhalt be like a watered garden, and like a ſpring of water whoſe waters fail not*, Iſa. 58. 7—11.

Conſider what is ſaid, and the Lord give us underſtanding in all things. *And the Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with us all*, Amen.

The END.